The Holy Spirit

GARRISON

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The Holy Spirit:

His Personality, Mission and Modes of Activity.

BY

J. H. Garrison, LL. D.

Editor CHRISTIAN-EVANGELIST.

"Whom the World cannot receive; for it beholdeth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you."—Jesus.

Christian Publishing Company,
St. Louis, Mo.
1905.

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DEDICATION.

To all who love our Lord Jesus Christ in sincerity, and who open their hearts as a dwelling-place for the Holy Spirit—Brothers and Sisters all, of whatever name or ecclesiastical connection—this volume is lovingly dedicated by the author.

PREFACE.

The author of this volume has had under consideration for many years the preparation of a work on the subject of the Holy Spirit. Some lectures which he has given on the subject, the substance of which is embodied herein in chapters III, IV and V, have drawn out requests from many brethren whose judgment he highly respects, that he publish such lectures in permanent form. This request has not been earlier complied with because of a desire on the part of the author to study anew some phases of the subject before submitting his thoughts for publication. When once the work was undertaken it assumed greater dimensions than was at first intended. In finally deciding to prepare for publication the results of his study of this subject the author does not flatter himself that he has attained to anything like fullness of knowledge on a subject that is so vast in importance, and which involves so many questions about which honest investigators have reached different opinions. He is sure that others, coming after him and writing in the larger light which is yet to break out of God's Word, will be able to present the sublime theme in a much fuller and more satisfactory manner.

Nevertheless, while recognizing the limitations of this work, the author feels that its publication

may at least serve the purpose of stimulating investigation, of awakening fresh interest on the subject, and perhaps of pointing the way toward a satisfactory solution of some of the questions involved. Wherein the views set forth in this work may differ from those held by its readers, we can only ask for their charitable judgment as to our motives, and their earnest and unbiased investigation of the points at issue. Some of the positions herein taken differ from those which the author himself once held, and the change of view has come about after patient investigation prompted by the sincere desire to know the truth. It does not follow, therefore, that the inability to accept some of the positions, on first reading, is absolute proof of their incorrectness.

The author's apology for adding another work to the many excellent books on this subject, is that his point of view is somewhat different from that of the authors of the works referred to, and that he believes there is light to be thrown upon certain phases of the subject which cannot so well be done from any other point of view. He is impressed, too, with the need among those for whom he specially writes, of a fresh investigation of this subject. While the work is not denominational in its spirit or intention, it is written from the general point of view of the Disciples of Christ who have rendered great service to the religious world in their continuous emphasis, from the beginning, of the value and authority of the Word of God, as the great instrumentality of God's Spirit in the enlightenment and conviction of sinners, and in the sanctifica-

tion of believers. They have also done well in correcting certain popular errors concerning the mission and methods of the Holy Spirit. It is believed, however, that certain important phases of the subject have been too much neglected by many among us, and especially those of a practical character which so much need emphasis in our time.

We cannot refuse to study the subject of the Holy Spirit on the ground that it is too profound and occult for us to understand. The Bible, and particularly the New Testament, gives too large a space to the work of the Holy Spirit to permit us to plead agnosticism concerning Him and His operations. True, we cannot exhaust the theme. It has depths we cannot fathom and heights we cannot scale. It becomes any of us studying such a theme to be exceedingly modest in our claims. At the same time there are certain great facts and principles, truths and promises, relating to the Holy Spirit, which are given to us for our instruction and comfort, and not to understand and appropriate these to the extent of our ability is to greatly wrong our own souls.

It will be seen that the author has given but little space to the metaphysical side of this question, which has hitherto occupied a rather prominent place in our discussions. He has been far more concerned with the practical phases of the subject, such as the relation of the Holy Spirit to our day and time, and how we may avail ourselves of his many-sided power and influence in our Christian work and Christian growth. If what is herein written shall serve the purpose of

awakening a fresh interest on this subject, and of causing the readers to seek, in an ever-increasing measure, the Holy Spirit to strengthen and equip them for service, and to transform them into the image of Christ, the author's purpose will have been served. And now, may the Holy Spirit, whose aid has constantly been sought in the preparation of this volume, graciously guide all who read it, and lead us all into a clearer knowledge of Christ Jesus our Lord, to reveal Whom in the fullness of His glory is His supreme mission in the Church.

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I

THE TRI-PERSONALITY OF GOD.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all (2 Cor. 13:14).

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19).

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth (John 1:14).

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me (John 15:26).

I

THE TRI-PERSONALITY OF GOD

ANY scriptural treatment of the doctrine of the Holy Spirit involves the conception of the tri-personality of God, or as it is usually called, the doctrine of the trinity. While we cannot enter here into any adequate discussion of this profound theme, a brief statement of the subject would seem to be pertinent to the purpose of this work. No doubt there has been much vain and unprofitable speculation concerning the mode of the divine Being, and a confusing terminology which it is well to avoid. The profoundest thought of modern times, however, with all the light which philosophy and science can bring to bear on the subject, tends clearly to the conclusion that any worthy conception of God involves the trinitarian mode of His being. If God be love He would not exist in eternal

solitude, but would create as an expression of His love, and in His creation He would make a being capable of responding to His love, but if this being, clothed with the power of choice, should fall into sin and therefore into death, infinite love would seek to redeem him from sin, and having brought him back into reconciliation with Himself, He would furnish him such spiritual re-enforcement as would be essential to his complete recovery from sin, and his restoration to the divine image.

Here, then, is the ground for this threefold manifestation of God as Creator, Redeemer and Sanctifier, otherwise known as Father, Son and Holy Spirit. But the basis of our knowledge of the Godhead, in distinction from Hebrew monotheism, is the teaching of Christ. As Principal Fairbairn well says: "These inner and essential modes or forms are not known to us by nature, but by revelation. Reason may see that they must be, if God is to be a living God, but what they are can be

known only if He spontaneously speak or reveal Himself. This He did in Jesus Christ, and what He showed was the father-sonship." Christ "directly and intuitively knew His own sonship, and by its means made known God's fatherhood." The consciousness of Christ's sonship thus becomes the determinative element in Christian theology.

To quote from Dr. Fairbairn once more: "It is true that in order to the being of a son there would be a father, but it is no less true that in order to the being of a father there must be a son. Fatherhood is no older than sonship; the one is only as the other is. In other words, if fatherhood is of the essence of deity, sonship must be the same. And to Christ God does not become father, He is father, just as He is God; and He Himself does not become son, He is son, and were He not son, He would not be." That is, the relation is an eternal one, growing out of the divine nature. Add to these the

Holy Spirit as proceeding from the Father and the Son, of the same nature and rank, the agent through whom this relationship is presented and realized among men, and we have the New Testament conception of the tri-personality of God—a vastly richer and more worthy conception of God than the Hebrew, Mohammedan, or Unitarian view of the divine Being.

The conclusion to which we are thus brought from the view-point of Christ's consciousness as to the trinitarian mode of the divine life, and involving the deity and personality of the Holy Spirit, is abundantly confirmed by other scriptural testimony. The Holy Spirit may be sinned against (Matt. 12:24-32), resisted (Acts 7:51), lied to (Acts 5:3), and grieved (Eph. 4:30). These things can be predicated only of a person, not of an abstract principle or influence. They imply both the deity and personality of the Holy Spirit.

The following helpful statement by Dr. Clarke, in "An Outline of Christian

Theology," will further serve the purpose of placing this subject before us in its New Testament light. Having spoken of the conception of God which prevailed among the Hebrew people, which stood out in striking contrast with the polytheism of the other nations, he proceeds to say:

"When Christ came, there came in His teaching, and especially in His character and life, a new and richer manifestation of God. More of His inmost character was shown by Christ, and more of the relation that He bears to men. God was now revealed as He had never been revealed before.

"As the popular expectation of the Messiah did not look for a divine being, so acceptance of the Messiah when He had come did not imply recognition of deity in Him. Christ appeared as human, a man among men, living a human life. But He claimed a unique relation to God as His Son (Matt. 9:27; John 5:17-29), and those who knew Him best became satisfied that He

possessed it. The Church of the New Testament, shown us in the Acts of the Apostles and the apostolic epistles, worshiped Christ, prayed to Him, gave Him divine honors. Very early His followers were known as 'They that call upon the name' of Christ (Acts 9:14). Yet Christ, it is needless to say, did not displace for them the God who sent Him. That God was to them, 'the God and Father of Jesus Christ,' the first and abiding object of worship, and Christ was exalted and honored with Him. There was no philosophizing in this: the Church simply viewed Christ as 'exalted to the right hand of God,' and entering into the life and power of God above, because his rightful place was there. They did not forget the humanity that His earthly life had shown forth, and how divinity and humanity were united in Him they did not yet inquire. But the humanity was no bar to the adoration, when once He had returned to the Father and imparted the gifts of Pentecost.

"Thus the effect of the life of Christ was to enlarge the conception of God by the admission to it of what that life had exhibited, and by the admission of Jesus Himself to a place beside the Father. The Church was sure that God was in Christ as He was in no other; that His self-manifestation in Christ was not like any that He had made through Moses or Isaiah, but was unique, effected by a personal indwelling that made Jesus divine. Moreover, the effect of the life of Christ was to enrich the conception of God on the paternal side. Jesus was known as the Son of God, and the unfathomable richness of the paternal relation was illustrated in the relation between God and the Son in whom He was well pleased. God, therefore, was thenceforth thought of more distinctly as Father, while to Jesus was assigned, in divine honor, the place of Son.

"After Christ, came the great and abiding activity of the Holy Spirit. Christ had foretold this gift, sometimes in strong personal terms, indicative of a

will and a purpose in the coming Spirit. From the day of Pentecost the Church recognized this promised Spirit as present. The marvelous energy of that convincing and renewing Spirit which thenceforth dwelt in the Church and wrought upon the world was enough to identify the Holy Spirit as God Himself indwelling, worthy to be adored and worshiped with the Father and the Son. As God Himself had come in the Son, so, it was felt, He had come in the Spirit. The one God of all, known to the fathers, had manifested Himself in the divine-human Christ, and in the invisible Spirit of truth and life. Both were His, and yet each was truly Himself.

"This is the living and practical Trinity of the New Testament, the only Trinity that was known to the early Church. This Trinity was implied in the founding of Christianity, and from the beginning is a part of Christianity itself. It is expressed in the baptismal formula, according to which disciples

are baptized 'into the name of the Father and of the Son and of the Holy Spirit.' Here are three mentioned, but the 'name' is one. With the same thought Paul invoked now a twofold, and now a threefold, blessing upon his brethren; now from 'God the Father, and the Lord Jesus Christ,' and now, in fuller form, 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.

"In thus acknowledging the divine Father, Son and Holy Spirit there is no sign the Church felt the least embarrassment by reason of mystery. Speculation had not yet begun upon the divine-human person of Jesus or the triune life of God. There was no such word as Trinity in apostolic times, and no perplexing thought of the mystery of three in one. There is no indication that Paul ever encountered the question how the three are one. The spiritual and practical interest was at the front. Belief in Father, Son and Spirit, all

divine, was light, not darkness, to the eyes of the early Christians, as the New Testament shows. The divine Son had been among them, the divine Spirit dwelt in them, and by both the divine Father was made real to them. God was in Christ reconciling the world unto himself, and God by the Spirit was revealing Himself and giving life to men. This was their Trinity."*

Dr. Clarke distinguishes between the Trinity, or the threefold self-manifestation of God in history, and what he calls Triunity, or God's triune mode of existence. We may, for the purposes of this work, content ourselves with this statement of the threefold self-manifestation of God, as revealed in the Scriptures. It was inevitable, of course, that human reason would attempt to work out some satisfactory solution of the problem of how this threefold manifestation of God is consistent with His unity. We may or may not, be able to accept, as fully satisfactory, any state-

* An Outline of Christian Theology, pp. 163-165.

ment of this question which has ever been presented. This need not, however, prevent us from accepting as facts of inspired history the trinity of manifestations, or the tri-personality of God. This much, however, should be said to clear away a popular confusion on the subject, viz., that any doctrine of the Trinity must be held in harmony with the fundamental conception of the unity of God. This involves the conclusion, of course, that God is not *three* in the same sense in which He is *one*. There is a vast difference between Trinity and Tritheism. The modern meaning of the term "person" has been a confusing element on this subject. Here, again, we cannot do better than to quote a paragraph from Dr. Clarke:

"It is somewhat misleading to speak of 'three persons' in one God. The word 'person,' in its modern sense, differs widely from the Latin word *persona*, as it was when it was first used in this discussion. Modern thought insists upon the separateness and self-included

nature of personality, a conception unknown to antiquity; and if we claim that there are three persons in God, we cannot wonder if we are understood to mean that there are three full personalities, like three men, an idea scarcely distinguishable from that of three Gods. The word *persona* indicated, and should still be understood to indicate, much vaguer distinctions. It corresponds more nearly to the word 'character' as it is used in the drama. In early Christian discussions it was never meant that there were three modernly conceived persons in God, nor can it now be maintained. God, of whom we have spoken as a personal Spirit, has but one personality, in the sense which that word now bears. God is one Person. We maintain this in our argument for Theism, and must not deny it in our theology.

"This seems a point too clear and too important to be overlooked; and yet, in view of the constant use of the phrase 'three persons,' it is indispensable that we make some effort to keep it

steadily in mind. It is largely because we are under the spell of a word, and unconsciously labor to find three modernly conceived persons in the Godhead, that we find the doctrine of Triunity so difficult. Something like this, then, we mean by Triunity in God:

"God is a Person in whose nature there is a threeness that has been expressed in his threefold self-manifestation.

The Trinity of manifestation, or, as we have called it, the Trinity, is a part of historical Christianity, and enters into the foundation of Christian faith. God, the eternal Father, revealed in His Son in whom He comes to men to save them, and entering our life most intimately in the Holy Spirit of enlightenment and renewal,—this is the very substance of Christianity. Incalculable loss to the vividness of our conception of God would attend the obscuring of this threefold manifestation, or of the oneness of Him who is thrice manifested. The Christian experience em-

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phatically bears witness to a Divine Father, a Divine Saviour, and a Divine Renewer. Yet it knows nothing of three Gods, and asserts that these three are one. That practical Trinity which cheered the early Church still supports and illumines Christian experience.'' *

*Outline of Christian Theology, pp. 170, 171, 176.

II

INSPIRATION OF THE HOLY SCRIPTURES

"A phenomenon singular in its kind is the striking difference between the writings of the apostles and those of the apostolic fathers, so nearly their contemporaries. In other instances transitions are wont to be gradual, but in this instance we observe a sudden change. There is no gentle gradation here, but all at once an abrupt transition from one style of language to another—a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the apostles and of a new creative element in the first period."—*Neander's Church History*, II., *405*.

"If Christianity were not historically true, no divine aid in the composition of its scriptures could make it true, nor would such aid be given. Divine inspiration, either certifying or merely conveying the Christian statements, is inconceivable unless the Christian facts were already in existence, and Christianity were thus true already. Christ was saving sinners before the New Testament existed, and could do the same to-day if it had not been written. Christianity is grounded not in the inspiration of its documents, but in the reality of its facts."—*Dr. W. N. Clarke, Outline of Christian Theology, p. 38.*

II

INSPIRATION OF THE HOLY SCRIPTURES

THE subject of inspiration belongs properly to a general treatment of the work of the Holy Spirit as it is one of the modes of His operation. "Holy men of old spake as they were moved by the Holy Spirit," is as true of the New Testament writers as of the prophets of the Old Testament of whom it is written. However men may differ in their theories as to the method and measure of inspiration of Holy Scripture, there is universal agreement that whatever inspiration there is proceeds from the Holy Spirit. It is this fact which makes it appropriate that we treat, briefly, at least, the doctrine of inspiration under the general subject of the Holy Spirit. Of course, we can only hope at best to make a few helpful suggestions on a theme so profound and difficult and

upon which so many volumes have been written.

Happily there is very general agreement on the *fact* of the inspiration of the Scriptures, although there have been divers theories concerning it. The general belief in the inspiration of the Scriptures is based upon the following grounds:

1. Many of the sacred writers distinctly claim inspiration for their writings. The familiar formula of the Old Testament, "The word of the Lord came to" —with which the prophets introduced their messages, shows they were conscious of a divine impulse moving them to write or speak. Paul makes the same claim for his gospel, which, he said, was delivered to him, not by men, but by the Lord Himself, and for his writings in part at least. His declaration (2 Timothy 3:16) that "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness," shows, at least, that there were inspired

Scriptures in his understanding of the matter. Indeed, the general assumption upon which most of the writers of the Old Testament and of the New proceed, is that they had a message from God to the people which they delivered not in their own authority, but in the authority of Him whose message it was. Peter declares that "men spake from God, being moved by the Holy Spirit" (2 Peter 1:21). Here we learn that it is primarily the men who were inspired, and only secondarily their writings. The only way through which inspiration could reach any writings would be through the inspiration of men. They were moved—that is, quickened, enlightened and impelled—by the Holy Spirit, and their writings naturally partook of the character of their inspiration. *

* "Inspiration is exaltation, quickening of ability, stimulation of spiritual power; it is uplifting and enlargement of capacity for perception, comprehension and utterance; and all under the influence of a thought, a truth or an ideal which has taken possession of a soul."—*Dr. W. N. Clarke.*

2. Aside from this claim of the Scripture itself, there is a unique character about the sacred writings which separates them from other literature and gives to them an authority in religion which other writings do not possess. It is more easy to perceive this distinct quality than to describe it. One feels in passing from other literatures into these that he has come into a different atmosphere—one that is fragrant with the breath of heaven. While other literatures in the main treat human history from the standpoint of human wisdom and philosophy, these inspired writings seem to look upon all earthly events in the light of the eternal world, and they are judged according to their bearings upon man's eternal interests. Whence this difference, if it is not because these writings are God-breathed?

3. The silences of the Scriptures afford striking proof of their inspired character. One who compares the early chapters of Genesis with the creation legends of other literatures, cannot fail

to discover a dignified reserve, an absence of contemporaneous polytheistic ideas, which indicate the presence of a divine power controlling the mind of the writer. Coming to the New Testament and comparing the simple and sublime narratives of the gospels with the spurious gospels of later date, with all their absurd marvels, one discovers the same evidence of a guiding power above that of human wisdom, no less in what is omitted than in what is written. No careful student of the Scriptures, especially of the New Testament, has failed to note, as a marked characteristic, the general absence of eulogies or denunciations. Facts are stated and allowed to make their own impression. The most wonderful events, that might have occupied a volume, with minute description and reflection, are sketched with the few master strokes and left. The transfiguration scene is narrated in eight or nine short verses. All unimportant details are omitted. This characteristic of the

Holy Scriptures can scarcely be accounted for except on the hypothesis of divine inspiration.

4. But perhaps the most convincing proof, after all, of the inspiration of the Scriptures, is to be found in the fact that they have the power to inspire men. Coleridge observed that the Scriptures "found him" at greater depths of his being than any other literature. That is, they disclosed to him the very inmost nature of his being, as no other writings did. Mr. Moody has declared that he knows the Scriptures to be inspired, because they inspire him and others to-day. This is only judging the tree by its fruits, according to Christ's teaching. If there is in the Holy Scriptures a power that "finds" men, that reveals the very secrets of our being, that awakens conscience to issue its imperious mandates, to stir our moral nature to its profoundest depths, to fill our souls with higher ideals, to foster within us a love for righteousness and a distaste for sin, to inspire us with

lofty aims and unselfish plans, so that we turn away from the lower to pursue the higher paths of life—what better proof could we have of their divine origin and inspiration? That the Scriptures do have this power over the lives of such persons as yield themselves to their influence, is attested in thousands of instances known to us all. Why, then, should there be the least hesitation in accepting the fact of the inspiration of the Scriptures?

But when we come to the question as to the *method* and *measure* of inspiration, we meet with a number of conflicting theories. These, however, may be classified under two general heads, namely, the *mechanical* and *dynamical* theories. According to the first of these, the inspired writers were but little more than machines used in the communication of the divine revelation. They were the amanuenses of the Holy Spirit, who simply wrote down the words and sentences which were dictated by the Holy Spirit, just as the stenog-

rapher has taken down the contents of this book at the author's dictation. This theory is very simple and easily understood, and for that reason has been very widely accepted by people who do not trouble themselves to see difficulties in the way of its acceptance. The fact that the inspired writers do not lose their own individuality, but that the characteristics in thought and style of each writer are manifest in his writings, is of itself ample refutation of this theory. It is evident, too, that this theory not only swallows up the individuality of the several writers, but that it reduces all Scripture to the same level of authority and value. In the language of a recent author, according to this theory "Every portion of Scripture, if we except copyists' errors, is on the same level as the rest. It were as sinful to doubt the exact accuracy of a genealogy in Chronicles, a historical detail concerning Ehud, or Jezebel, or Belshazzar, as it would be to reject "The Sermon on the Mount or the pro-

logue of the Gospel of St. John.' Not only does there seem some reason for regarding this theory as unreasonable in itself, but we may even contend that it is derogatory to Christ, as well as contrary to fact. Unreasonable in itself, because inspired Scripture can hardly have been needed to teach us anything that we might have learned without its aid. Derogatory to Christ, because it puts the most unimportant facts recorded in Holy Scripture on a level with the gospel of salvation through His name. And contrary to fact, because it is no longer possible to deny that we find in Scripture occasional errors in points of detail not closely connected with its sacred message.'' Whether these errors were in the original autographs, or have resulted from transcription, the fact remains that the theory of verbal inspiration as applied to all parts of the Scriptures as we now have them, cannot be maintained.

Aside from these considerations it must be confessed that this theory of

inspiration robs the Scriptures of that element which makes them most interesting and valuable to us, namely, the human heart, struggling with the great problems of sin, and sorrow, and death, and eternity, under the quickening impulse of the divine Spirit. If we are to see in Isaiah, and Jeremiah, and David, and Paul, and Peter, and John, not human beings like ourselves, wrestling with these great questions, and speaking out of the experiences of their lives, and under the illuminating power of truth, as God had revealed Himself to them, but mere automatons, repeating, parrot-like, words that had been communicated to them to be written down, then their writings cease to be of any great human interest. They may contain, indeed, a message from God, but it does not seem to be any longer vitally related to human life and experience. We do not know of a single great thinker in the church to-day who holds to the mechanical theory, and we may therefore pass it by.

The *dynamical* theory of inspiration, while holding that the inspired writers were the channel of a divine communication, has room for the individuality of the various writers. There is a variety of views under this general theory, some giving more and some less prominence to the human element in the sacred writings. The important thing is, it seems to us, to have no theory that is not broad enough to contain all the facts. The theory, for instance, that has in it no room for the fact of minor errors in matters of detail, as dates, genealogies, etc., is too narrow for facts that are well known to every intelligent Bible student. The theory that reduces all Scripture to the same level, is also contrary to fact, and must be discarded. The man who does not see more of the Holy Spirit in the 13th chapter of 1st Corinthians than in a chapter in Judges or one of the imprecatory Psalms is, perhaps, the unfortunate victim of a theory which prevents him from so doing. Nor can any theory of inspiration

which has in it no room for occasional direct communications from God of certain facts and words, be considered broad enough for all the facts. For such communications there seem to have been. Nor is that theory broad enough to meet all the facts which limits the degree of inspiration of the Bible writers to that possessed by other men of great talent or genius. As we have already seen there are characteristics about the Scriptures not to be accounted for without the presence of a superhuman agency. In a word, any theory of inspiration that robs the Scriptures of their unique authority and value as our guide in matters of faith and duty may be set down as defective. But on the other hand it is futile and even dangerous to attempt to fasten on to the *fact* of inspiration, any theory that antagonizes reason and the well-known facts of the Bible. Between this Scylla and Charybdis we must seek to steer our bark if we would avoid shipwreck.

To what definition of inspiration are

we led by these considerations? Are we not warranted in saying that by the inspiration of the Scriptures we are to understand that its writers were under divine guidance? To what extent they were under divine guidance is a legitimate question for discussion; but it would seem that those who recognize the authority of the Scriptures must also admit such a degree of divine guidance or control of the sacred writers as would assure the substantial accuracy of the inspired record, and furnish an all-sufficient and infallible guide to one seeking the way of salvation. Anything less than this would hardly be worthy of the name inspiration. Anything more than this is not essential in order to the authority of the Scriptures as a rule of faith and practice. So much in the way of definition. It is perhaps well to supplement this general statement of the purpose and degree of inspiration, with some additional suggestions that may help us in understanding its nature and scope.

1. It is well to bear in mind that the inspiration of the sacred writers does not mean that they were omniscient. It was true of all of them, as it was true of the chief apostle, that they knew "in part" and prophesied "in part" (1 Cor. 13:12). They themselves were conscious of this limitation. What they were given to know and to reveal, that they declared, but they realized that there were other domains of truth, concerning which they were not qualified to speak with authority. We sometimes wonder why the inspired writers did not answer certain questions which we have asked in our hearts, and upon which we would greatly desire information. But it may be that the inspired writers knew nothing more of this particular matter than we do. God may not have revealed that matter to them, for the very reason, no doubt, that such revelation was not best for us. There are a great many things we can afford to be ignorant about in this present life. All our time and strength are

needed to understand those things that are revealed, or are otherwise knowable, and which are important to our present well-being. It is still true of us, and must ever remain true while we are in the body, that there are many things which Christ has to tell us, which we are not now able to bear (John 16:12).

2. It would follow from the foregoing, that inspiration has its limitations. It is limited by its *purpose*, as well as by its agents. Its supreme aim is to make man "wise unto salvation through faith which is in Christ Jesus." It follows that the Bible is not to be regarded as a text-book on geology, astronomy or any other department of science. What it says concerning these departments of knowledge is purely incidental to its main purpose. If this fact could have been thoroughly understood, it would have saved a great deal of unnecessary writing, the object of which has been to make the Scriptures—particularly the early chapters of Genesis—conform to the latest scientific

knowledge. We are learning to treat the Bible more rationally in these latter days. It would be as fair to condemn a text-book on geology because it did not contain an accurate statement of the plan of salvation, as to condemn the Bible because it does not give a full and adequate scientific cosmogony. "The law of the Lord is perfect, converting the soul," not explaining the laws of the material world.

3. It is exceedingly important to bear in mind also that the Bible contains a *progressive* revelation of God's will and character. God has adapted his revelation to man's condition and needs in all ages. As he has spoken to the world *in* man and *through* man, it must be that the utterances of these men would be marked, to some extent, by the limitations of their age and surroundings. These "holy men of old" were perhaps the best men of their time, and the best fitted to be the channels of a divine communication. But we are not to judge them by the fuller

light and the more perfect revelation of our own time. "God, having of old time, spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son," and it is to ignore the law of spiritual development and the progressive character of God's revelation, to look for the same degree of perfection and inspiration in the revelation made unto the fathers in the prophets, as we find in that made to us in Jesus Christ. This is to dishonor Christ. Here is the explanation of the moral difficulties which have troubled so many people, growing out of the imperfect ethics manifest in the history of God's chosen people. Ignoring the progressive character of revelation, these men have expected to find among the Israelites, in the time of Joshua, the same high ethical standard that we recognize to-day after nineteen centuries of Christian history! This is to treat the Bible irrationally, and such treatment

has sown, widespread, the seeds of skepticism.

4. We have already mentioned the fact that inspiration does not destroy the individuality of the various writers, and reduce them all to the same dead level of style, and thought, and method of conceiving truth. We wish to add now that in this very fact lies one of the chief charms of the Bible. We get a variety and an adaptation to different temperaments and degrees of culture by means of this variety which could not otherwise be secured. John's way of conceiving and stating truth is not Paul's way, while Peter's style is still different from both of these, and James gives us yet a different type of thought. The same variety obtains among the Old Testament writers. The Bible is a much richer and more valuable book because of this variety of style and of thought. Of course there is a substantial unity underlying all this variety that makes the Bible one book, but this unity of aim is promoted by

the variety of method. We are beginning, in these modern times, to study the Bible in the light of this truth. This is what is known as Biblical Theology, in contradistinction to Systematic Theology. This method of biblical study is destined to solve a good many difficulties, and to obliterate the very source of a good many of our denominational divisions. When we once come to see that Paul has his own way of conceiving and stating the truth, and that he uses certain terms and phrases familiar to him for enforcing his ideas, and that John uses different terms and phrases to set forth his conceptions of truth, and other writers still different terms or figures, but that all these writers mean the same thing, we will then cease to build theological systems on isolated passages, or on a set of terms used by a particular writer, and will look for the unity of truth that underlies all these different forms of expressing it. There is much to be hoped for from this method of biblical

study, both in the way of a more intelligent understanding of the Bible and in promoting unity among Christians.

Such seems to have been the method of the Holy Spirit in illuminating and inspiring the men whose writings have stood the test of time, of criticism and of hostile assaults, and which hold their place to-day as the supreme literature of the world.

III

FUNCTION OF THE HOLY SPIRIT IN CONVERSION

"The Comforter in every part of His threefold work glorifies Christ. In convincing of sin He convinces us of the sin of not believing on Christ. In convincing us of righteousness, He convinces us of the righteousness of Christ, of that righteousness which was made manifest in Christ going to the Father, and which He received to bestow on all such as should believe in Him. And lastly, in convincing of judgment, He convinces us that the prince of the world was judged in the life and by the death of Christ. Thus throughout, Christ is glorified; and that which the Comforter shows to us relates in all its parts to the life and work of the incarnate Son of God."—*Julius Charles Hare.*

"For our reproof the Holy Ghost presents another side of the same fact, calling us to repentance, not for having taken part in crucifying Christ, but for having refused to take part in Christ crucified; not for having been guilty of delivering Him up to death, but for having refused to believe in Him who was 'delivered for our offenses and raised again for our justification.' Wherever, by the preaching of the Gospel, the fact of Christ having died for the sins of the world is made known, this guilt becomes possible. The sin of disbelieving on Christ is, therefore, the great sin now, because it summarizes all other sins."—*The Ministry of the Spirit, p. 190.*

III

FUNCTION OF THE HOLY SPIRIT IN CONVERSION

THE Holy Spirit is designated in Scripture by such names as "the Spirit of God," "the Holy Spirit of God," "the Holy Spirit which ye have from God," "the Spirit of His Son," "the Spirit of Christ," "the Spirit," and "the Spirit of truth." He is usually spoken of as the third person in the Trinity, because the name appears third in order in the baptismal formula and in the apostolic benedictions. This, too, appears to be the order of the divine manifestations in human history and in the progressive revelation which God has made of Himself to men. The eternal First Principle, or Cause, has successfully entered into time-relations with men as Creator, Redeemer and Sanctifier. In this last manifestation

the divine personality is spoken of as the Holy Spirit. Not that the Holy Spirit was not immanent and active in all creative and redemptive processes, as was also the divine Logos, but that each of these, successively, and in the order mentioned, has entered into new relations with men, in the unfoldings of the divine economy. We are now living under the dispensation of the Holy Spirit, who entered into a new and different relation with men after the glorification of Christ, and the inauguration of His reign upon the earth. In the Old Testament the Holy Spirit is represented as brooding over primeval chaos, and bringing order, form, beauty, life, and fruitfulness out of chaotic desolation and barrenness. He was also, as we have seen, the inspirer of the prophets and holy men of old, who spake as they were moved by the Spirit. Now, however, following the ascension and glorification of Christ, the Holy Spirit assumes a new relation to men, and a new prominence. It is evident

that Christ's work in the world was not fully accomplished when he ascended to heaven. The Holy Spirit came at that juncture to carry forward Christ's work in the world. Jesus told His disciples that it was "expedient" that He should go away, for the coming of the Holy Spirit was conditioned on His return to the Father, and his coming would introduce a new era of Christ's reign over the hearts of men. The prophets had foreseen this glorious future age when the Messiah should come—an age whose chief characteristic was to be the presence and power of the Holy Spirit in a new and enlarged sense; of whose blessing, not a few favored people only should be the recipients, but "all flesh." Joel, speaking for the Lord, declared: "And it shall come to pass afterward that I shall pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days

will I pour out my spirit" (Joel 2:28, 29).

This prophecy, Peter declares, finds the beginning of its fulfillment on Pentecost, at the opening of the new dispensation. As we are especially interested in the function of the Holy Spirit in the present dispensation, let us go to Christ to learn of the Spirit's mission on earth, as we were compelled to do to gain an adequate conception of the nature of the Godhead. In his last discourses with his disciples, as recorded in the Fourth Gospel, Jesus had much to say of the coming and mission of the Holy Spirit. From these discourses it is clear that when the Spirit should come his relation to the world would not be the same as his relation to the disciples, but that he had a mission to both. Let us first inquire as to the nature of his mission to the world. On this point Jesus testifies as follows: "And he [the Spirit], when he has come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe

not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world is judged" (John 16:8-11).

In this remarkable passage there is summed up, under these three heads, the work of the Spirit as it relates to the unbelieving world, during the whole of the present dispensation "He will not simply convict the world as sinful, as without righteousness, as under judgment, but He will show, beyond contradiction, that it is wanting in the knowledge of what sin, righteousness and judgment really are; and therefore in need of a complete change (*Metanoia*)."* By His death, resurrection and ascension, Christ gave an entirely new conception of sin, righteousness and judgment. And it is in and through these facts, as the passage clearly teaches, that the Holy Spirit is to accomplish His great work of convicting the world in respect to these great mat-

*Bible Commentary, in loco.

ters. This follows from the three distinct facts mentioned by Christ as the basis of the Spirit's action: "Of sin, because they believe not on me." Not to believe on Christ, when He is fully set forth in His completed work, lies at the root of all sin, because sin is essentially the selfishness which sets itself up apart from and against God. To believe in Christ is to "adopt the principle of self-surrender to God," illustrated in Christ. Not to believe in Him is to cleave to legal views of duty and service which involve a complete misunderstanding of the essence of sin." His death is in vain if these legalistic conceptions of sin and of service be true. "Of righteousness, because I go to my Father, and ye see me no more." The work of Christ, completed in His ascension to His Father, presented a new type of righteousness, which neither Scribe nor Pharisee knew of. His sinless life, and His death for the sins of the world, was such an exhibition of the heinous character of sin, and such a vindication

of the majesty of God's law, as to lift up righteousness on to a higher plane. His ascension to the Father was both the completion of his work and proof of His divine vindication. Since the world was to see him no more, this fixed type of righteousness would remain through all time, showing that, as sin is not the breaking of specific injunctions, so righteousness is not the compliance with certain ceremonial or moral observances. "Of judgment, because the prince of this world is [hath been] judged." The world, by its own false standard of judgment, had condemned Christ and rejected Him, but now, contemplating his own passion and its results as reflecting the white light in which men would read anew the mighty issues of life and death, he sees this judgment reversed, and the ruler of this world judged and condemned by a new and righteous judgment.

We have thus pointed out the causal relation of these facts to the work of the Spirit, as indicating, unmistakably,

not only what the work of the Spirit *is* as it relates to the world, but the *mode of His operation* as well.

The Holy Spirit convicts the world of sin, and righteousness and of judgment, but not independent of the great historical facts in the life of Christ which, with the commands and promises associated therewith, constitute the gospel which Paul declares to be "the power of God unto salvation unto every one that believeth" (Rom. 1:16). This mode of action, it should be seen, is not arbitrary, but grows out of the nature of the case. That is, man being created as he is, a free, rational, moral being, and being out of harmony with God's will and purpose, the Holy Spirit would respect his volition and the laws of his mental and moral being, and seek to win him back to God by so enlightening his mind, moving his heart, and persuading his will as to gain his free consent to return to God. Otherwise, why should Christ have come into the world, and why the tragedy of the

cross, followed by the resurrection and ascension, if these facts were not essential in winning men from the power of sin to the love and service of God?

That this view of the mode of the Spirit's activity in the conversion of the world, clearly scriptural as it is, antagonizes a prevailing popular theory of immediate or direct operation of the Holy Spirit on the human spirit in producing faith and repentance, only shows that many religious people are careless about having their theological views conform to scriptural teaching. The advocates of this reformation were, for many years, charged with denying the operation or agency of the Holy Spirit in conversion, because they denied the popular theory as to the method of his operation, and insisted that the truth—the gospel of Christ—has its indispensable place in the enlightenment, conviction and conversion of men. That this unquestionably scriptural position has sometimes been so narrowed in its meaning by superficial thinkers as to

subject it to just criticism, cannot be denied. It is so narrowed when it is affirmed that the Spirit of God operates only through the written words of the Bible. This is a very different proposition from the one given above. "The truth" is much broader than the inspired words written in the Bible. That the Holy Spirit in the church and in each individual believer, exerts a power for the conversion of men, and that His influence is potent in the living preacher of the Word, whose very tones and gestures may help to convey truth to the hearts of hearers, is in no way antagonistic to the fundamental position that we hold on this subject. In how many ways the Spirit of God may bring the truth to bear on human souls for their conversion we do not know, for we have not learned all the ways of the Spirit. We know that the silent, outraying light of a pure Christian life is, as Christ taught, a mighty constraining influence to lead others to glorify our Father who is in heaven. We know, too, that God

uses the events of His providence and the experiences of human life to win men to faith and obedience, by preparing their hearts for the acceptance of the Gospel. Nor should any of these instrumentalities be separated from the agency of that Spirit who breathes where He listeth in His divine eagerness to infuse life into the barren souls of men. Let us be content in emphasizing the Gospel as God's power to save, the truth as an essential instrumentality of the Spirit in enlightening and convicting men, and be careful not to separate God's Word from His Spirit, nor permit ourselves to be led into barren and unprofitable negations on a question which involves the yet unrevealed mysteries of the infinite Spirit.

It would be difficult, however, to exaggerate the value to the religious world, and to the work of evangelization, of the contention which our fathers have made from the beginning, and which we of to-day hold with the same tenacity, that the Gospel of the grace of

God is the supreme and essential power for the conversion of men, and that the Holy Spirit acts in and through these great facts and truths in bringing men to penitence and faith, and to the acknowledgment of Christ. The practice which aforetime had prevailed of neglecting the Gospel facts and requirements, and insisting on a direct, miraculous impact of the Holy Spirit upon the human spirit, working regeneration and faith without means and without even the consent and co-operation of men, was dishonoring to the Holy Spirit, to the Gospel, and to man, and often led to disastrous results. To place over against that false conception, the New Testament theory and practice of preaching the Gospel, as the power of God unto salvation, through the indwelling power of the Holy Spirit in the church, and in the preacher, and urging men to yield their hearts, their wills, their intellects, to Christ in immediate surrender, was to render invaluable service to the cause of Christianity—a

service which will yet be understood and acknowledged. It is a small matter, however, whether men ever recognize the value of this service which this Reformation has rendered to the cause of Christ or not; but it is a source of great satisfaction to know that thoughtful men in all religious bodies are recognizing the essential and vital place which the Gospel of Christ holds in the Christian economy, and that the preaching of to-day is far more rational and scriptural than it was a century or even a half century ago.

In emphasizing the means used by the Spirit in the work of convicting men of sin, and bringing them to repentance and faith, we should not lose sight of the distinction between the agent and the instrument. The New Testament clearly ascribes this work to the Holy Spirit, and we should never be afraid to speak and write on this subject in the language of the New Testament. We must be careful to avoid both the Word-alone and the Spirit-alone theories which

at one time and another have prevailed, and not separate what God has joined together. The Holy Spirit is the divine agent in the work of our illumination, our spiritual quickening through faith, our penitence—in a word, in the whole process of bringing us to God. That is a fact to be everywhere and always recognized and emphasized. The failure to do this is sure to lead to superficial and legalistic views on the whole question of our conversion and salvation.

IV

RELATION OF THE HOLY SPIRIT TO CHRISTIANS

"If any life is narrow and selfish, barren and unfruitful, it may be taken for granted that the place which the Holy Spirit occupies in it is a very small one. Where there is little practical outcome in the life there has been but little incoming of the Spirit into the heart. What is given out will always be in equal ratio with what has been taken in. Outflow and inflow will always correspond. When the Spirit's power is but feebly felt, service will come hard; when the heart is filled with His power, service will be a delight. Raise the millgate, and the water will rush out of the dam, filling the empty flume, and driving the machinery of the mill. Get the heart filled with the Spirit and there will be abundance of motive power to drive all the machinery of Christian work."—*After Pentecost, What? pp. 93, 94.*

"The one gift promised without reserve to those that ask it—the one gift worth having—the gift which makes all other gifts a thousandfold in value—is the gift of the Holy Spirit."—*George MacDonald.*

"The sublime vital fact in conversion surely is that we have now entered upon a voluntary, lifelong, personal relation to God, and so thrown ourselves open to the presence and power in our lives of the personal Spirit of the loving, mighty God."—*Henry Churchill King.*

IV

RELATION OF THE HOLY SPIRIT TO CHRISTIANS

We are now to study the mission of the Spirit to Christians, and His relation to true believers. This way of stating the subject assumes that the relation of the Holy Spirit to the Christian is different from that which He sustains to the unbeliever. It might be well, first of all, to inquire into the correctness of this position, and to ascertain, if possible, the ground of such distinction, if it exists. The statement of Jesus (John 16:8) that His going away was expedient for His disciples, is explained by Him as follows: "For if I go not away the Comforter will not come unto you; but if I go away, I will send him unto you." Here the coming of the Holy Spirit to Christ's disciples is conditioned on His going away—that

is, on His death, resurrection and glorification. The same thought is expressed in John 7:39, where the evangelist explains that the "Spirit was not yet given, because Jesus was not yet glorified." What connection did there exist between Christ's glorification and the reception of the Holy Spirit by His disciples? To answer this question correctly will help us materially in understanding the relation of the Holy Spirit to the Christian. It may be stated in another form, as, What obstacle was there in the way during Christ's personal presence with His disciples to prevent them from receiving the Holy Spirit in this new relation? It may be safely assumed that the obstacle, whatever it was, existed on the part of the disciples, and not on the part of God. It is equally certain that this hindrance to the reception of the divine Guest was not an arbitrary one imposed by divine sovereignty, but that it was inevitable in its nature, its legitimate consequences, under the operation of

divine law, making the reception of the Holy Spirit impossible.

These preliminary considerations point to the true reason why the coming of the Holy Spirit to enter into a new relation with men was conditioned on the glorification of Christ. The new and permanent relation of the Holy Spirit to humanity is grounded in faith, by which men are brought into union with God. The faith of Christ's disciples was not complete until their Master had died, risen from the dead and ascended to His Father. "No new relation of the Holy Spirit, or no relation different in kind from the already existing one, is thinkable for His disciples during the earthly career of Jesus. Not until Christian faith, in the fullness of its definition, becomes possible, is this thinkable. That could only be after His resurrection and the harmonization of their consciousness, which was a time-procedure, and the termination of which was indicated by their Lord's departure and ascension—not till then

could the Holy Spirit come to establish a new relation. The resurrection itself, which completed the supply of the requirements of the complex human nature,—its sense and imagination, as well as its thought,—and hence the completeness of its feeling, was needed for Christian faith to be what it is, to superadd to its metaphysical definition the conditions for the profound personal tie, which is the unique motive-spring of its obedience. Then, for the first time, do we find faith in its fullness which shows itself as rendering possible a new relation to the universe and an elevated relation to the Holy Spirit." *

With this agree those other words of Jesus, uttered on the eve of his departure from the world: "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever; even the Spirit of truth; whom the world cannot receive,

* Christian Doctrine Harmonized, p. 16

for it beholdeth him not, neither knoweth him; but ye know him, for he abideth with you, and shall be in you" (John 14:15-17).

Here love and obedience, the legitimate results of faith, are mentioned as conditions on which the disciples would receive the Comforter, the Spirit of truth. Why the world cannot receive the Holy Spirit is thus explained on rational ground. "The soul can apprehend that only for which it has affinity." That is a law of our being. "The world," meaning those who stand apart from Christ, "has neither the spiritual eye to discern the Paraclete, nor the spiritual power to acknowledge Him." On the contrary, the disciples were said to "know Him," "for He dwelleth with you, and shall be in you."

There are three Greek prepositions that are used to describe the relation of the Holy Spirit to believers, namely, *meta* (with), *para* (by), *en* (in). The first (*meta*) marks the relation of fellowship, the second (*para*) that of a

personal presence, and the third (*en*) that of individual indwelling.* The Spirit was then with them in Christ, who possessed the Spirit "without measure." After His glorification, when their faith should be completed, the Spirit would dwell in them as an inspiring, enlightening and comforting presence. Later, when their faith should be perfected in loving obedience to the mind of Christ in all things, Christ and His Father would come unto them and make their abode with or by (*para*) them. The Christian comes not only to the consciousness of God within him, but to the recognition of God as *by* him. This is the preposition that marks the relation of Christ with his Father—the culmination of Christian faith, hope and love.

It is confirmatory of this general view of the relation of the Holy Spirit to the Christian, as conditioned on faith, by which man's normal relation to God is restored, that Christ received the

* Bible Commentary, *in loco.*

Holy Spirit "without measure," that is, "according to the requirements of His normally advancing development." In Him the original innocence is restored, and there exists no impediment to the full enjoyment of the Holy Spirit. The inference is irresistible that the measure of our enjoyment of the Holy Spirit is not a fixed quantity, but will depend on the perfection of our faith in and love for Christ, and the requirements of the tasks which God lays on us. Thus it is seen that our Christian growth and power fall under the great universal law of cause and effect, and are not arbitrary or accidental results. The Holy Spirit comes into the Christian heart and consciousness along the lines of love, sympathy and personal trust. Whatever may be thought of reciprocity in commerce as a national issue, it is a law of the divine government, unchanging and universal. If the love of God for us, as manifested in Christ Jesus, awakens a responsive love for God in the human heart, along this line

of reciprocal affection God sends His Spirit, and with Him the richest treasures of His grace and truth, and we are "filled with all the fullness of God." But if God's love evoke no answering affection in our heart, if it break down no barriers of alienation and distrust, this absence of reciprocity prevents the inflow of the divine power and life into the human soul, and leaves it barren and unfruitful. "Like the electric current, the circuit must be complete ere the full power can be felt." Just in proportion as the divine love is met in us by a reciprocal affection will we receive of God's Spirit the power of an endless life.

That the reception of the Holy Spirit is conditioned upon the soul's being brought into submission to the will of God, is not only apparent from such general principles as have been mentioned above, but it is also clearly taught in many passages of Scripture. One or two such passages will suffice. In his answer to the inquiry of convicted sin-

ners on Pentecost, as to what they should do, Peter's reply was, "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Here the promise of the Holy Spirit is made to those who would repent, and be baptized. Faith is, of course, implied, for there can be no repentance, in the Christian sense of that term, without faith, nor can there be any baptism, in the New Testament meaning of that word, without faith.

We do not forget that in the case of Cornelius and his household the Holy Spirit was received before baptism, and that this fact was used as a reason why no objection could be urged against their baptism. There was reason, as the context shows, why the Holy Spirit was conferred before baptism in this instance, namely, to remove any objection which the Jewish brethren might entertain to the baptism of Gentile converts. That there was the obedient spirit,

however, the perfect willingness to accept Christ, is manifest from the whole proceeding. This is the essential thing. It is the disobedient spirit that is an insuperable barrier to the reception of the Holy Spirit. This incident warns us against the denial of the Holy Spirit to those who have not obeyed Christ in baptism according to our understanding of the New Testament teaching, but who have, nevertheless, according to their understanding, obeyed Christ in this ordinance. In other words, we are not to deny the Holy Spirit to anyone who believes on Christ, and who obeys Him to the full measure of his knowledge of Christ's will. In every such case, however, where the Holy Spirit is received and his divine teaching is followed, as soon as such person comes to a knowledge of any command or ordinance which he has not correctly obeyed, he will give the surest evidence of his possession of the Spirit by immediately submitting himself to such divine requirement. If this point needed further

confirmation, we find it in the indisputable fact that thousands of earnest and sincere Christians, who are mistaken, in our judgment, as to the meaning of baptism, do give undoubted proof of their possession of the Spirit, in lives fragrant with Christian graces, and consecrated to the service of Christ. It is worth noting, too, that whereas the reception of the Holy Spirit, in the case of Cornelius and his household, is used as a reason why these persons should be baptized in water, it is sometimes argued, in our day, that the possession of the Holy Spirit renders obedience to Christ in baptism unnecessary!

Another passage bearing on the same point, namely, that only the obedient heart can receive the Holy Spirit, is the following: "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32). And this term "obey" must not be used in too narrow and limited sense, meaning only the outward confession of Christ, and sur-

render to Him in baptism. It involves the giving up of all known sin, and compliance with the will of God, so far as that will is known to us, and so far as it lies within the limits of our ability. Suppose a baptized believer has a grudge against some brother which he has not forgiven, and cherishes toward him an unkind feeling—is he obedient to Christ? Can he hope to receive the Holy Spirit while living in violation of the plainest teaching of Christ? Again, it often happens that those who are engaged in some doubtful business hear the Gospel, believe, and are baptized. Can they expect the gift of the Holy Spirit while engaged in a business that is contrary to the mind of Christ, or even of doubtful character? Not according to the teaching of the passages which we have quoted above. Repentance, in its full Christian sense, involves the giving up of everything that is sinful or even doubtful in its moral character. We fear it is just at this point that a great many Christians fail. They

do not understand the thoroughgoing nature of repentance, and its imperious demand for the surrender of everything that is contrary to the mind of Christ. Is not this the explanation of a great deal of the joylessness of many professed Christians? Does it not also account for the fact that so many Christians fail to bring forth the fruit of the Spirit in their lives? The question deserves the serious and prayerful consideration of everyone who has named the name of Christ, and is striving to be His disciple.

There is another condition of receiving the Holy Spirit which we fear is often overlooked: it is suggested in the following statement of our Saviour concerning prayer: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). The Holy Spirit, like every good gift, is to be asked for. Not only must we put away from our hearts and our lives all known sin; we should also ask our

Heavenly Father to give us His Holy Spirit that He may complete in us the work which has been begun, even our transformation into the image of Christ. What better preparation can we have for receiving the Holy Spirit than an earnest, yearning desire for His presence to strengthen, enlighten and comfort us? What we really desire we do pray for, and if we desire the Holy Spirit we will ask our Heavenly Father for Him. Christ's promise to His disciples that He and the Father would come to them, and abide with them (John 14:23) is fulfilled in the coming of the Holy Spirit. But if the Holy Spirit is to be our Guest, ought we not to invite Him into our hearts? Prayer out of a pure heart is that invitation.

This, then, is the relation which the Holy Spirit sustains to the Christian—a relation most vital and intimate; and these are the conditions upon which the Holy Spirit enters into this vital relationship with us. It is sometimes said in justification of the policy of not teach-

ing the people anything concerning the personality and function of the Holy Spirit, and His necessary work in conversion and sanctification, that "If we do our part, the Holy Spirit will do His part." This is very true. But it is "our part" to know all that has been revealed concerning the Holy Spirit, and His vital relation to our life and growth, and to comply with those conditions which are necessary in order that our lives may be enriched and made more useful by the blessings of the Holy Spirit. It is often said by skeptics that there is no reason why we should pray, since God knows all our needs before we mention them. The same fallacy underlies both these statements. The earnest desire and petition for God's gifts is an essential preparation for our receiving and enjoying them. Our conscious need brings us into communion with God, who is the soul's greatest need, and our relation to Him justifies our making known all our requests to Him, as our Father. In like manner if

we desire the Holy Spirit, as the sum of all God's best gifts, why should we not study the conditions on which He may come into our hearts and abide with us, and then, through obedience and prayer, open our hearts and invite Him to come in and abide with us?

V

BLESSINGS FROM THE HOLY SPIRIT

For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death (Rom. 8:2).

For the mind of the flesh is death; but the mind of the Spirit is life and peace (Rom. 8:6).

For as many as are led by the Spirit of God, these are the sons of God (Rom. 8:14).

Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit (2 Cor. 3:17, 18).

But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, against such there is no law (Gal. 5:22, 23).

V

BLESSINGS FROM THE HOLY SPIRIT

HAVING now found a rational basis for the new and peculiar relation which the Christian sustains to the Holy Spirit, and ascertained the conditions on which we may receive Him, let us consider, briefly, some of the blessings which flow from this relation. In taking up this part of the subject, one of the first questions which confront us is: To what extent, if any, were the promises of Christ to His apostles concerning the Holy Spirit limited to them and to their age? Christ promised His chosen disciples that when the Spirit was come, He (the Spirit) would teach them all things, and bring all things to their remembrance that He (Christ) had taught them; that the Spirit would guide them "into all truth"; that He

would show them "things to come"; that He would endue them with power and fit them for their work. All these things are included, perhaps, in the promise: "Ye shall be baptized in the Holy Spirit."

The custom among us has been to distinguish very sharply between the measure of the Holy Spirit enjoyed by the apostles and others of the early church, and that which is possible to Christians of this age. No doubt there is a distinction to be made, but it should, if possible, be drawn on natural lines, for God does not act arbitrarily. We sustain the same relation to the Holy Spirit that the apostles and early Christians did. They were Christians; so are we. Where is the ground of any limitation of the promises concerning the Holy Spirit to them? There are two facts which we think have an important bearing on this question, and suggest both the ground and the degree of the limitation.

1. There must have existed among

these early disciples, in consequence of the marvelous facts of which they were witnesses, and of their personal association with Jesus, a degree of certitude, a strength of conviction and an intensity of love for Christ, which appear now only in rare instances. The passionate love for their now glorified Master followed naturally a faith that was allowed evidence "so almost overpowering as to tremble on the verge of sight." In view of the intense reality of the spiritual world and its nearness to them, the affairs of this present-time world shrank into utter insignificance, as is shown by their community of goods. Human selfishness gives way before this potent influence, and a commonwealth of love is attempted. Under these conditions, according to the principle of reciprocity already mentioned, we would naturally expect to find extraordinary manifestations of the Holy Spirit.

2. The second fact is, that the Holy Spirit no doubt adapts the method and the measure of His manifestations to

the special needs of each particular age. It is not difficult to see that there was needed in the beginning of the Christian dispensation, an extraordinary measure of spiritual illumination for the purpose of inspiring men to convey, in an authoritative way, the spiritual truths which God would communicate to that age, and to all subsequent ages. The charismata, or spiritual gifts, which accompanied and followed inspiration, also had their purpose in serving as credentials to the apostles. "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit, according to his own will" (Heb. 2:4). If these extraordinary manifestations of the Spirit, especially in the particular forms mentioned, are no longer necessary; if the church can best accomplish its great mission in the world by normal processes, there is no reason why we should expect their continuance. But there is nothing inherently absurd or contrary to the divine method in such

extraordinary manifestations when the proper conditions exist and the occasion requires. If such conditions and such occasion should meet again in the future for any special purpose, we ought not to think it incredible that God would again grant the witnessing power of His Spirit in such measure and method as the exigency might demand.

But when we subtract the miraculous element out of the manifestations of the Holy Spirit to the early disciples, there yet remains very much to awaken our desire and to challenge our highest efforts to attain. Indeed the external gifts of the Holy Spirit, which were temporary, are not to be compared in value with those gifts which are permanent. Gifts of tongues, of knowledge, of understanding mysteries, of prophecy —these have passed away, at least in their miraculous form; but faith, hope and love abide and are the permanent possessions of the church. Granted that the promise of Jesus to His apostles, that He would send them the Holy

Spirit to guide them into all truth, had a special meaning to those to whose remembrance the Holy Spirit was to bring the many things which Jesus had said and done which He desired to transmit to succeeding generations: why should we not also expect the Holy Spirit to aid us in our search for the truth, so necessary to our growth and usefulness? As the apostles and first Christians received aid from the Holy Spirit for their special tasks and responsibilities in the times in which they lived, why may we not expect His gracious aid to quicken our spiritual powers and to fit us to do the particular work or bear the special burden which God has laid upon us? If the apostles and first Christians needed the divine Comforter to strengthen them in their struggles and to comfort them in their sorrows so that they might not feel like orphans in the world, why may we not expect the same gracious Spirit to comfort us in our sorrows, to strengthen us in our conflicts and to save us from the feeling

of spiritual orphanage? The author's own thinking on this subject, together with his personal experience and observation, has greatly modified his earlier view of the meaning of these promises to Christians of the present age. Far greater emphasis should be given to the New Testament teaching of the Holy Spirit in His relation to Christian life and growth and fruitfulness. The reasons for this statement will become more apparent as we proceed with this discussion.

That Christ's promise to come to His disciples, and be with them always, even unto the end of the age, has its fulfilment in the reception of the Holy Spirit by the believer, is the united testimony of the ablest Bible scholars and the plain inference from Christ's own teaching. It is impossible to overestimate the value and significance of this fact. Christ's work in us and for us did not end with His ascension, nor does it end with our regeneration. This is the will of God concerning us, even our sanctification

(1 Thess. 4:3), and this process of sanctification which begins with our spiritual birth, is carried on until we are transformed into the image of Christ (Rom. 8:29). But this is the work of the Holy Spirit, as Christ's representative in us. "But we all with unveiled faces, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). This transformation of the soul into the likeness of Christ by the Spirit, dwelling within us, may indeed be said to include within itself all other gifts and blessings, but it may be well to specify some of these for the sake of emphasis.

1. The privilege and dignity of sonship are reserved for those who are led by the Spirit of God. "For as many as are led by the Spirit of God they are the sons of God" (Rom. 8:14). Having been led by the Spirit into the blessed relation of sonship, then, because we are sons, God sends forth the Spirit of His Son into our hearts, crying,

"Abba, Father" (Gal. 4:6). There is implied, in this passage, that change of relationship of the Holy Spirit to the Christian from that which he sustains to the world, which we have previously noted. In a parallel passage (Rom. 8:15) this Spirit is called the "Spirit of adoption." That is, we come into consciousness of sonship to God and are enabled to cry, "Abba, Father," through the agency of God's Spirit. It would be difficult to think of anything more desirable as a Christian possession than the clear recognition of our relationship to God as our Father, and to feel the tenderness and confidence born of this conscious relationship. Are there not many believers who are longing for just this inward feeling of relationship to God, and is there not indicated, in this passage, the only means by which we may attain to this consciousness of our filial relationship?

2. Closely akin to this thought is the same apostle's statement that "the Holy Spirit himself beareth witness with our

Spirit that we are the children of God" (Rom. 8:16). Not many of us would be willing to abide by the once popular interpretation of this passage which limited the testimony of the divine Spirit to the revelation of the terms of salvation, and the testimony of the human spirit, to the fact that it had complied with these terms. This interpretation may be right as far as it goes, but it does not strike deep enough to reach the full meaning of the apostle's language. The evidence of our sonship should rest not alone on testimony external to ourselves, but on testimony within ourselves. After all, the highest evidence the soul can have of its filial relation to God is that which is borne to its own consciousness by both the divine and the human spirits, that this new life which dwells within us is of God. There is that in our human nature which apprehends the divine. The adaptation of Christ's religion to our needs and its ability to satisfy the deepest longings of the human heart produce the highest

degree of certitude that it is divine, and the presence of its effects within the sphere of our consciousness is the true mark of sonship. Whosoever, by the grace of God, attains to this union with Him in Christ, through the Spirit, is no more tossed about by the shifting winds of doctrine, or by the changing currents of the latest criticism, but rests securely in that peace which is Christ's legacy to His disciples, and which is the correlation of the human with the divine. Is not this what the Apostle John means when he says, "He that believeth on the Son of God hath the witness in him: . . . and the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5:10-12).

3. It is through the Spirit that we are freed from the yoke of legalism. "But if ye are led by the Spirit, ye are not under the law" (Gal. 5:18). This was written by Paul to the Galatian Christians who, after receiving the Gos-

pel from him, were in danger of being entangled again with the yoke of bondage to Jewish rites and ceremonies, under the leadership of false teachers. Again: "The letter killeth, but the Spirit giveth life" (2 Cor. 3:6). Once again: "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Whether the condition of things in the early church, which called out these statements of Paul, has any parallel in the state of the church to-day, let the wise and thoughtful reader judge. Let such also consider whether there be any relation between that bondage to the letter which has not infrequently destroyed the life of the inspired teaching and perverted its aim, producing spiritual leanness and barrenness, and the neglect to give proper emphasis to the scriptural doctrine of the Holy Spirit in His relation to the Christian. Who among us has not mourned over the spiritual desolation of many churches which are hindered from the free life of the Spirit, from co-opera-

tion with their brethren and from growth and fruitfulness, being often filled with contention and strife, because of their bondage to tradition and to false conceptions of Christianity? What is needed, according to Paul, to impart life and liberty to these churches and to give them release from bondage to the traditions and opinions of the past, and to narrow and false interpretations of God's Word, is the Holy Spirit. The largeness of that liberty which belongs to us as the children of God, and in which Paul exhorts us to "stand fast," is a constant cause of offense to those who in spirit are yet "under the law." It is equally true that the Holy Spirit, dwelling in Christians and leading them to a larger life and a broader view of truth and duty, alone can free men from bondage to outgrown human creeds, and make them Christ's freemen.

4. We are "sealed," or marked by the Holy Spirit, who is also the pledge to us of our future glorification. Paul assured the Corinthian Christians that

it was God who had "established" him in Christ with them and "anointed" him, "who also sealed us, and gave us the earnest of the Spirit in our hearts." So also Paul to the Ephesians (1:13, 14): "In whom having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." A seal, anciently, as now, was an official mark put upon any document to authenticate it, or indicate its genuineness. It also indicates possession and destination. The passages quoted above teach that the Christian has a mark of character, a stamp of genuineness put upon him by the Holy Spirit which is a true sign to the world of his discipleship. The world is not given to inquiring what process a man has gone through with, but what is his character, in deciding whether or not he is a Christian. The Holy Spirit, too, according to the above passage, is an "earnest" to those receiving Him of

future complete glorification. We do not receive here, in this life, the full inheritance which is ours in Christ Jesus, because we do not here attain to completeness of Christian development; but the Holy Spirit is the "earnest," or the divine pledge, that the full inheritance will be received in due time, and that time will be "the redemption of God's own possession." The Christian, then, is "anointed" or "*Christed*," "sealed," or marked as God's own, and assured of his future inheritance by the Holy Spirit. What language could convey more clearly the thought that it is the divine Spirit dwelling in the soul of the believer that stamps it with the divine likeness, and gives to him the assurance of the final and perfect redemption?

5. Again, Christians are "strengthened with power through his Spirit in the inward man" (Eph. 3:16). Thus strengthened, they become "rooted and grounded in love," and "strong to apprehend, with all the saints, what is the

breadth and length, and height and depth, and to know the love of God which passes knowledge," and may be "filled with all the fullness of God." Here are indicated possibilities of Christian growth which amaze us, but the strength of such high achievement comes from the Spirit of God.

6. From Paul's exhortation to the Ephesian saints to "keep the unity of the Spirit in the bond of peace," we are justified in concluding that the Holy Spirit is the author of unity in the church, and that it is only as we are guided by the Spirit, and bring forth the fruit thereof in our lives, that we can either maintain unity among ourselves or promote it in others. In view of the prominence we have given to the plea for Christian unity, it would follow that we ought to give equal prominence to the mission and power of the Holy Spirit in Christian lives. It is more than probable that we have given an undue proportion of emphasis to the doctrinal basis of unity, to the neglect

of what is even more vital—the possession of the Spirit.

7. By so much as prayer is of vital importance to Christian life and growth, ought we to value the aid of the Holy Spirit, for "the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). Alas! how fruitless many of our prayers seem to be! They are only potent if they are born of the Spirit, who "helpeth our infirmities." How thankful we should be that the Holy Spirit, in His intercession for us, interprets our inarticulate groanings! Prayerlessness is a sure sign of the absence of the divine Spirit. Christ possessed the Spirit without measure, and behold how he prayed! It was while praying that he was transfigured in the presence of His disciples (Luke 9:29). It is only through prayer that we are transfigured into His likeness.

8. The supreme value of the gift of

the Holy Spirit is shown by the fruit of the Spirit, which is declared to be, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance" (Gal. 5:22,23). What a cluster of heavenly graces! What dignity and glory they give to human life! No wonder our Lord spoke of the gift of the Holy Spirit as the sum of all spiritual blessings: "If ye, then, being evil," said he, "know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). In view of the infinite blessings which flow to the soul through the possession of the Holy Spirit, how precious is this promise of Christ!

If in the past any of us have been more careful to expose, and guard ourselves against, certain popular errors in reference to the Holy Spirit than to emphasize the positive New Testament teachings on this subject—of which fact there is not wanting proof in the life and history of many of our churches—

we ought now to give special prominence to this neglected doctrine, until our theological pendulum swings back toward the center of this great theme, lest a great historic movement be found lacking in a vital point.

There is, of course, the possibility of erroneous and fanatical theories from this view of the subject. The same is true of the New Testament view of prayer. Indeed, Christianity in its various aspects lends itself readily to abuse at the hands of extremists. The New Testament writers seemed to fear any fanaticism on the subject of spiritual influence less than they did the dead formalism which commits no imprudences. "Be filled with the Spirit"; "Quench not the Spirit." With Dr. A. J. Gordon, we would say: "If such divine enthusiasm has its perils, we believe they are less to be dreaded than that 'moderatism' which makes the servants of God satisfied with the letter of Scripture if only that letter be skillfully and scientifically handled, rather

than give the supreme place to the Spirit as the inspirer and motor of all Christian service.'' *

* Ministry of the Spirit, p. 87.

VI

JESUS AND THE HOLY SPIRIT

Wherefore I make known unto you, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit (1 Cor. 12:3).

And John bare witness saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not; but he that sent me to baptize in water he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God (John 1:32-34).

For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure (John 3:34).

VI

JESUS AND THE HOLY SPIRIT

It cannot fail to prove helpful in this study of the Holy Spirit to consider His intimate relation to Jesus, to whom we are indebted for most of our knowledge on this subject. It will help us to appreciate how vitally the agency of the Holy Spirit is connected with the whole redemptive scheme.

1. Jesus was begotten by the Holy Spirit. This the four Gospels all teach, directly or by inference. Matthew says of Mary that "she was found with child of the Holy Spirit" (Matt. 1:18). The angel of the Lord, who appeared unto Joseph in a dream, said to him, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit." In Luke's account of the angel's visitation to Mary, he is reported as saying, "The Holy Spirit

shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). After this account of Jesus' birth, we read, "And the child grew and waxed strong, filled with wisdom; and the grace of God was upon him."

2. Jesus received the Holy Spirit at His baptism. "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him" (Matt. 3:16). No doubt Jesus felt intimations of His divine nature and mission before His reception of the Holy Spirit at His baptism, but He probably came to the full consciousness of His divine Sonship and Messiahship with this endowment of the Spirit, and the announcement from heaven, "This is my beloved Son, in whom I am well pleased." It is a most significant and noteworthy fact that

even Jesus, with His sinless life, did not enter upon His public ministry until He had received the anointing of the Holy Spirit. How much less ought any of Christ's ministers to undertake to preach His Gospel without the equipment of the Holy Spirit!

3. Jesus, immediately after His baptism, was "led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). There was a great battle to be fought between the Son of God and Satan, and the Holy Spirit led Jesus at once into the wilderness to measure strength with His adversary. The Holy Spirit does not always lead us, as He did not always lead our Master, into scenes of peace. He often leads us into conflict with the powers of evil, and woe be to the man who enters into this mighty conflict except under guidance, and girded by the strength, of the Holy Spirit!

4. Jesus claimed to cast out devils and perform His wonderful works through the Holy Spirit, and when His

Jewish enemies ascribed these works to Beelzebub, He warned them against sinning against the Holy Spirit, saying, "And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven him" (Luke 12:10). We cannot believe that this distinction is based on any superiority in rank of the Holy Spirit above that of Jesus, the Son of God. There was this difference, however: Jesus was here in "fashion as a man," living as a man, subject to weariness, hunger, temptation, persecution and death; men might ignorantly misunderstand His divine nature and authority, and thus reject Him without any knowledge of what they were doing. Not so the Holy Spirit. His works bore the indisputable marks of their divine origin. He would furnish the final and convincing proofs of the divine mission and character of Jesus. These would be of such character that to reject them would be to sin against

light and knowledge, and to speak against the Author of them would be to blaspheme the Holy One. The greater sin, then, of blaspheming against the Holy Spirit over that of speaking against the Son of Man, would lie in the fact that the former would be the deliberate and final rejection of the Son of God against the indisputable proofs and demonstration of the Holy Spirit—the last and highest manifestation of God's truth and grace. *

5. Jesus Himself baptized in the Holy Spirit. John, His forerunner, says: "And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon, the same is he that baptizeth in the Holy Spirit" (John 1:33). It is seen here that one of the chief distinctions between Jesus and His forerunner, John the Baptist, was that the latter baptized

* "Blasphemously to rebel, in opposition to one's better knowledge and conscience, against the manifestation and influence of the Holy Spirit, is to commit moral suicide."—*Lange*.

in water, while Jesus was to baptize in the Holy Spirit. The careful reader will not fail to be impressed with this description of Jesus, the Christ, by Him who gave John his commission, namely, God Himself. He is designated as "He that baptizeth in the Holy Spirit," and this phrase was no doubt intended to indicate His divine mission and character. It is evident, also, that this was not to be an incidental feature of Christ's mission, but a characteristic and distinguishing mark of His work. The significance of the phrase, "baptism in the Holy Spirit," we shall consider in another place. Here we are only interested in the fact that Jesus is the Administrator of the Holy Spirit, and that this fact is mentioned by God Himself, as describing the nature of the work which Jesus was to accomplish in the world.

Jesus did not, it is true, baptize in the Holy Spirit during His earthly ministry. He was preparing the way for such work in the future. He was, by

His life, by His teaching, by His works, and most of all by His death and resurrection from the dead, and His ascension to the right hand of God, making possible that faith in Himself and in His Father, on the part of His disciples, which would prepare them for receiving the Holy Spirit. We have already ascertained that Jesus Christ does not give His Spirit to men unconditionally, and without any fitness on their part for receiving the Spirit. Here, we think, is one of the common mistakes into which religious teachers, and especially popular evangelists, often fall. Otherwise, Jesus might have baptized the people of His time in the Holy Spirit, and thus carried forward His work with much greater results.

6. Jesus promised His disciples, on leaving them, that He would send the Paraclete, or Comforter. This is the new name which Jesus gave to the Holy Spirit. In words of inimitable tenderness Jesus had told His disciples not to let their hearts be troubled by His go-

ing away; that it was expedient that He go, and that their work would prosper all the greater in the world because of His going to His Father. It was the departure of Christ, in bodily form, that they might receive Him in spiritual form. He said to His disciples, "If ye love me ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not; neither knoweth him, but ye know him; for he abideth with you, and shall be in you. I will not leave you desolate [or orphans]: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live ye shall live also" (John 14:15-19).

This is a most wonderful passage. Jesus had been their Comforter hitherto, but now that He is going away, He promises to send them "another Comforter." And then He immediately adds that, in "a little while," they

would behold Him, for He would come unto them. This identification of the Paraclete, or Comforter, with Jesus Himself, in a spiritual form, is clear and unmistakable. This is in perfect harmony with what we have said in the first chapter of this work, concerning the essential unity of God, who has manifested Himself to men as Father, Son and Holy Spirit. Notice, too, that this Comforter and personal Helper whom Jesus promised to send was to be not simply *with* them, as heretofore, but *in* them. Another contrast is, that while Jesus' presence with them was brief, this other Comforter was to abide with them forever. It is a blessed fact, often overlooked, that the Holy Spirit has taken up His abode on this earth in the Church, and in the hearts of believers. He does not have to be called down from heaven for a revival, or for any special work. He is here, and we have but to open our hearts to Him for Him to come in unto us and abide with us.

It was a natural question that one of

His disciples (Judas, not Iscariot) asked, when Jesus had promised to manifest Himself to His disciples: "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world" (John 14:22)? Judas did not see how the Lord could manifest Himself to His disciples and at the same time not manifest Himself to the world. How could this be? This is the gentle and beautiful answer of Jesus: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23). This is the great secret. A loving and obedient heart has eyes that can see and recognize Jesus, even when He comes to us as a spiritual and invisible Presence. The world is blind to such a manifestation of Christ, but not the loving, loyal heart.

Let it be carefully noted, too, that according to the teaching of Jesus, the Holy Spirit, when He should come, was to bear witness to Christ: "But when

the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (John 15:26). Again: "He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:14). We may rest assured that one of the indisputable marks of the presence of the Holy Spirit in any church or in any preacher is the exaltation of Jesus Christ. This is the Spirit's mission. As Christ came to reveal and to glorify the Father, so the Spirit came to reveal and to glorify the Son. We are not to preach the Holy Spirit for the conversion of sinners, but we are to preach "Christ and him crucified," through the aid and by the power of the Holy Spirit dwelling in us. The habit which some revivalists have fallen into of practically ignoring Christ and His Gospel in preaching to sinners, and of pleading and praying for the Holy Spirit to be poured out upon the people in order to their salva-

tion, is a perversion of the divine order of things. The Holy Spirit we need and must have, if we are to preach effectively for the conversion of sinners; but the best evidence we can give that we are guided by the Holy Spirit is a faithful presentation of the Gospel, and the exaltation of Christ, as the only Saviour of the world! See the illustration of this in the next chapter.

VII

SIGNIFICANCE OF PENTECOST

And he said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem (Luke 24:46, 47).

And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me; for John indeed baptized in water; but ye shall be baptized in the Holy Spirit not many days hence (Acts 1:4, 5).

And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance (Acts 2:4).

"Not till after the day of Pentecost was the Holy Spirit in the world in His official sphere as mediator between men and Christ."—*The Ministry of the Spirit, p 20.*

VII

SIGNIFICANCE OF PENTECOST

A GREAT many religious people have not yet learned the meaning of Pentecost. It holds a pivotal place in the process of God's self-revelation and in the unfolding of the divine plan of human redemption. It stands as the dividing line between the old and new covenants and marks the introduction of the dispensation of the Spirit. On that day was proclaimed for the first time in history, a sermon under the reign of Christ, proclaiming the facts of His Gospel and the conditions upon which the newly coronated King would grant pardon. It was the birthday of the Christian Church, which began its long and illustrious career on that day. It was also the day when the Holy Spirit came in fulfilment of the promise of Jesus to abide with His disciples forever.

It may be said, therefore, in a sense, to be the birthday of the Holy Spirit; that is to say, the day when He became incarnate in the Church.

"Pentecost was not an isolated and unrelated event. It was not something separate and apart from all that went before. It was the culminating act in an æonian process of redemptive activity. It was the final step in the descent of the divine into the human. It marked an epoch in the ages, the significance of which we are just beginning to appreciate. It changed the world's history; it lifted the world heavenward, penetrated it with the life of God, and hid within its heart a power which contains the potency and promise of its complete redemption. The world can never go back to where it was before the Spirit came. A vantage ground has been gained which can never be lost. The world is coming to its best. Under the favoring skies of spiritual privilege and power its richest vintage is ripening. The dispensation now

running its glorious course is the harvest time of all the ages."*

Pentecost, as our readers will remember, was one of the Jewish festivals. The name signifies the *fiftieth*, and it was held on the fiftieth day after the Passover, or the slaying of the Passover lamb. It is supposed by many Bible scholars to have been held in honor of the giving of the law on Mount Sinai which occurred about that period of time after the departure of Israel from Egypt, and the passing over by the destroying angel of the first-born of the Hebrews. Now, in the fulness of time, the Gospel—"the perfect law of liberty"—is to be proclaimed, and it is suggestive that Pentecost was chosen for the day of this proclamation. It indicates an orderly development of God's plans, and shows that the God of the Old Testament is also the God of the New; but He is a God more fully revealed and better understood. What-

* "After Pentecost—What?" p. 12.

ever may have been the original purpose of this "Feast of Weeks," as it is also called, there can be no doubt that it came to be associated with the harvest season, and was celebrated in grateful recognition of the harvests. Pentecost also dates from the waving of the barley-sheaf, as the "first fruits" of the harvest. There would be a propriety, too, in this view of the purpose of the feast, in having the Gospel first proclaimed on Pentecost, and its "first fruits" offered to the Lord.

The particular event which makes the day memorable in the annals of history, of course, is the advent of the Holy Spirit, and the events flowing out of that fact. It is well to note the preparation of the disciples for that event. They had been engaged since the ascension of our Lord in prayer in an upper room in Jerusalem, waiting, no doubt, the fulfilment of "the promise of the Father," a promise also which had been repeated by Jesus after His resurrection, and before His ascension.

Their hearts were therefore prepared for the reception of the Spirit. There were certain extraordinary signs associated with the coming of the Holy Spirit such as "a sound as of the rushing of a mighty wind," and tongues parting asunder "like as of fire" which "sat upon each one of them." These outward phenomena which served to attract the public attention must not be confounded with the real coming of the Holy Spirit Himself. The promise was, "Ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:5), but now it is said in the report of the fulfilment of this promise, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The promise of their baptism in the Holy Spirit, therefore, was fulfilled by their being "all filled with the Holy Spirit." This is a point worth noting. What was it, therefore, that constituted the baptism in the Holy Spirit? Not the sound as of the rushing of a mighty

wind, not the fiery tongues, not the pouring out or shedding forth of the Spirit, but their being filled with the Holy Spirit. The speaking with other tongues was no part of the baptism, but was one of the manifestations of such baptism in this particular case.

Pentecost teaches us another lesson which it is hard for the religious world to learn. Jesus had promised that when the Holy Spirit came He would "convict the world of sin, of righteousness, and of judgment." Now that He has come He does the very work which Jesus had promised that He would do, and thousands are convicted of sin, and cry out, "Men and brethren, what shall we do" (Acts 2:37)? Now it ought to be instructive to notice the mode of the Holy Spirit's operation in accomplishing this work. The Holy Spirit was not poured out upon the people who were to be convicted of sin, but upon His disciples, and they spoke "as the Spirit gave them utterance." In other words, the Holy Spirit operated through

the preaching of these men in accomplishing the work of convicting men of sin. We have given us, in the second chapter of Acts, an outline, at least, of the great discourse preached by Peter, which reached this conclusion: "Let all the house of Israel, therefore, know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). What, now, was the relation between this Gospel message which had been delivered through Peter, and the conviction of his hearers of sin? The record answers: "Now, when they *heard this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" Are we not justified, then, in concluding that this is the Holy Spirit's ordinary method of convicting men of sin, and of bringing them to faith in Christ?

What importance are we to attach to this answer of Peter to the inquiry of these convicted men? Is this Peter speaking with his own unaided powers

what seems to him the proper things for them to do? or is not the Holy Spirit speaking through him? If the latter, then those who would reverence the Holy Spirit should be careful about refusing or neglecting to give the same answer to those who are in the same condition. The Holy Spirit's answer to the question, "What shall we do?" asked by those who, by the preached Gospel have been brought to believe on Christ and to see their sins, is "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). To be afraid of this answer is to distrust the Holy Spirit; to mutilate any part of it is to trifle with the utterances of the Holy Spirit. Nor is it any worse to neglect the conditions here mentioned looking to the remission of sins than to ignore the promise attached, "And ye shall receive the gift of the Holy Spirit." This gift is as universal as the promise of remission of sins. In-

deed, it is the end toward which the faith which is here implied, the repentance, the baptism and the remission of sins, all look. This gift of the Holy Spirit is the Holy Spirit Himself, which Jesus specifically promised to His disciples as "another Comforter," who would abide with them forever.

Pentecost marked a new era in the life of the disciples of Jesus. If before this they had been timid, vacillating, and filled with erroneous ideas, now they are bold, fearless, illuminated by the Spirit, and fully equipped for service. Jesus had forbidden their entrance upon the great work which He had committed to them, until they were endued with the Holy Spirit. They were commanded to tarry at Jerusalem for this enduement, and now that they had received it, they entered upon their work with a zeal which no obstacles could quench, a courage which despised dangers, and a wisdom which confounded their adversaries. The results of the labors of these Spirit-filled men

were marvelous. Men and women turned to the Lord by thousands under their preaching, and no persecutions nor martyrdoms could stay the onward progress of the Gospel. How it all emphasizes the truth of the old prophet's statement, "Not by might, nor by power, but by my Spirit, saith the Lord"!

VIII

SYMBOLS AND METAPHORS OF THE HOLY SPIRIT

No one symbol or metaphor is large enough or many-sided enough to express every phase of the Holy Spirit's manifestation among men. Hence a many great symbols are used, but we are not to lose the thought that these are but the varied manifestations of one and the same Spirit, "dividing to each one severally even as he will," 1 Cor. 12:11. Humanity is a many-toned organ, upon whose keys the Holy Spirit breathes as He will, and from which He is bringing forth a symphony that grows fuller and sweeter through the ages, bursting forth at last in an articulate chorus in which the angels shall join, singing:

"Worthy is the Lamb that hath been slain, to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing, ... for ever and ever."

"The difference between receiving the Spirit and being filled with the Spirit is a difference not of kind, but of degree. In one case the light of heaven has reached the dark chamber, disturbing night, but leaving some deep shadows. In the other, that light has filled the whole chamber and made every corner bright."—*William Arthur.*

VIII

SYMBOLS AND METAPHORS OF THE HOLY SPIRIT

IT will help us to understand better the nature and work of the Holy Spirit to notice some of the terms used in connection with His manifestation and work.

1. "*Like as a dove.*" At the baptism of Jesus it is recorded that "He saw the Spirit of God descending as a dove and coming upon him" (Matt. 3:16; John 1:32). It is not at all probable that the coming of the Holy Spirit in this particular form was without significance. The dove has always stood for innocency, harmlessness and gentleness. Its significance in connection with the baptism of Jesus and His entrance upon His mighty work is that this new Conqueror who has come into the world to establish a kingdom, purposes to do it

without force, or violence, without an army, and all those forms of strength upon which former kings or conquerors have relied for winning their victories and establishing their kingdoms. He was to conquer by the purity of His character and by His love and gentleness. This was an absolutely new idea in the history of the world. He was entering upon a conquest which He believed was to end with bringing the whole world in subjection to His reign, and yet He was to do it without an army or navy, without violence or bloodshed, relying solely on the truth which He proclaimed and the infinite might of meekness, gentleness and love. This fact was symbolized in the coming of the Holy Spirit in the appearance of the dove.

When Jesus sent forth His disciples to preach the Gospel of the kingdom He admonished them to be as "wise as serpents and as harmless as doves." They were to carry the same spirit of gentleness with them which was exhib-

ited by their Master. There can be no doubt that this same spirit should animate the followers of Christ to-day, and especially should characterize all who preach Christ's Gospel. It is not inconsistent, as some might think, with the highest moral courage, but on the contrary it presupposes such courage in order to its manifestation. The minister of Christ may and should denounce all sins and iniquities, and rebuke and reprove, when circumstances demand it, but all this should be done in perfect reliance upon the power of truth, and in the very spirit of gentleness and love. It was this combination of the sublimest courage with the gentlest and purest of natures, that made the character of Jesus so unique among men. Many of us have yet to learn the superior power there is in the gentleness of the dove as against the bad temper and pugnacious disposition which are of the earth, earthy. "Thy gentleness," says David, "hath made me great" (2 Sam. 22:36).

It is evident, therefore, that belliger-

ency in the pulpit, or the spirit which stirs up strife among brethren, which offends good people and stops their ears against our message, comes not from that Holy Spirit whose fitting emblem is the dove. That good men have often been led into this style of preaching through a mistaken idea of what is loyalty to truth, cannot be doubted. It is gratifying to know that preachers in all religious bodies are learning that there is "a more excellent way"; and that to speak the truth in love is far better than to speak it in anger or in the spirit of controversy.

2. "*Tongues, like as of fire.*" When the Holy Spirit came on the day of Pentecost it was accompanied by two symbols, one appealing to the ear, and the other to the eye; the one "a sound as of the rushing of a mighty wind," the other, "tongues parting asunder like as of fire." Perhaps the sound as "of the rushing of a mighty wind" was indicative of the free action and mighty power of the Spirit. It is more certain

that the emblem of tongues, "like as of fire," was to indicate the particular form of power which was given to the disciples—the power to "speak with other tongues" and to make known, through preaching, the power of the Gospel. The rendering, in the King James Version, of "cloven tongues," has given a wrong idea as to the meaning of this passage. The Revised Version renders it "parting asunder," or distributing themselves among the disciples. If this be the meaning of these symbols which accompanied the coming of the Spirit, they were to indicate that the Gospel was a mighty power, even a divine power, and that it must be preached by men in order to accomplish its work in the world. These, we know, are facts concerning the Gospel. Its overwhelming power was manifested on the day of its first proclamation, and it is equally manifest in the world to-day. We know, too, that preaching has been a characteristic mark of the Christian religion, distinguishing it

from all other forms of religion. It is an historical truth that as the Church has become corrupt it has multiplied forms and ceremonies, giving emphasis to the priestly function of the minister at the expense of the preaching of the Gospel. Every reformation that has made its mark in the history of the Church, has been begun and carried on through the preaching of the Gospel. It was "God's good pleasure," says Paul, "through the foolishness of the preaching to save them that believe" (1 Cor. 1:21). This divine purpose to save the world through the preaching of the Gospel was fitly indicated in the coming of the Holy Spirit by the appearance of tongues "like as of fire" distributing themselves upon the heads of the disciples.

3. Baptism. This figure, used by John the Baptist to indicate Christ's work in contradistinction to his own, was doubtless suggested by the baptism in water which he practiced. "I indeed baptize you in water unto repent-

ance," said he; "but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire" (Matt. 3:11). The figure would seem to be in every way appropriate. As in baptism in water the subject is placed under the water and is overwhelmed by it, so in baptism in the Holy Spirit the subject is brought under the influence of the Holy Spirit and is dominated by that influence. Again, as baptism in water marks a transition, outwardly, from one state into another, so the action of the Holy Spirit upon the human spirit prepares the subject for the new life and its new duties and responsibilities. Hence the New Testament always associates the baptism in water with the action of the Holy Spirit.

The baptismal formula is itself suggestive of this truth: "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." This *into* marks transition, and this transi-

tion stands related to the Father, the Son and the Holy Spirit, indicating a change in relation to this threefold manifestation of God. This same unity between the external and the internal is seen again in the language of Jesus to Nicodemus concerning the manner of the new birth: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). It cannot be admitted for a moment, of course, that any external action, such as baptism in water, would of itself effect that mighty transition from the kingdom of Satan into the kingdom of God. There must be a corresponding action on the human spirit, of which the outward action of baptism is only the symbol, to effect such a transition. Waiving the question now as to whether this action of the Holy Spirit upon the human spirit is properly termed a baptism, no one can question the absolute necessity of the Spirit's action upon the human spirit to fit it for citizenship in the kingdom of God. That

this work of the Spirit is wrought through faith does not at all modify this contention as to the action of the Spirit, and its infinite significance.

Of course there has been a difference of opinion among Bible students as to whether the baptism in the Holy Spirit was limited to the apostolic age, or whether it is applicable to such measure of the Holy Spirit as is promised to all Christians in every age. It is held by some, and the writer once shared in that view, that this phrase should be reserved for application to those miraculous manifestations of the Holy Spirit which were witnessed on Pentecost, and at the household of Cornelius. According to this view the miraculous accompaniments of these manifestations referred to are indissolubly connected with such baptism in the Spirit. There seems to be no authority for this view except that the phrase, "baptized in the Holy Spirit," happens to be connected with each of these incidents and is not applied to others. It is instructive to

notice, what we have called attention to in another place, that the promise, "Ye shall be baptized in the Holy Spirit not many days hence," was fulfilled on Pentecost, and in the record of that fulfillment it is said, "And they were all filled with the Holy Spirit." It would seem to follow, therefore, that to be "filled with the Holy Spirit" is equivalent to being baptized in the Holy Spirit. In Ephesians 5:18 Paul exhorts the Ephesian brethren as follows: "And be not drunken with wine, wherein is riot, but be filled with the Spirit." There can be no stronger phrase to indicate the action of the Holy Spirit than that. He who is "filled with the Spirit" is certainly dominated by and is under the control of the Spirit. We are not saying that all professed Christians are thus "filled with the Spirit," or "baptized in the Spirit." Would that this were so! But we do insist that this infilling of the Spirit is the privilege of every

Christian, and that this is the ideal toward which we are striving.

Besides, it would seem to be a meager fulfillment of the office of Jesus as, "He that baptizeth in the Holy Spirit," to limit such action to two occasions in the early history of the Church. The language clearly indicates that this was to be a distinct and characteristic work of Christ in the world. And if we subtract the miraculous features associated with those earlier manifestations of the Spirit, from the essential meaning of baptism in the Spirit, there is no reason why we should limit the baptism in the Holy Spirit to the apostolic age. The Holy Spirit manifests Himself in many ways. Paul tells us, "that there are diversities of gifts, but the same Spirit. And there are diversities of manifestations, but the same Lord" (1 Cor. 12: 4, 5). We are not to expect the Holy Spirit to be repeating Himself continually in the particular forms and manifestations of His power. These may differ in each age and in each individual

as the needs of each age and each individual may require. But we have a right to expect, in every age and in every condition of life, such measure of the Holy Spirit, and in such form, as will fit believers for the special burdens they may have to bear, or for the difficult tasks they may have to perform.

But if anyone prefers to reserve the use of the phrase, "baptism in the Holy Spirit," for the miraculous manifestations on Pentecost and at the household of Cornelius, we have no quarrel with him. It is only a question of the *name*, provided he agree with us that we ought now to be "filled with the Holy Spirit," and allow Him to dominate our lives and to equip us for Christ's service. It is of vital importance that we recognize the duty and privilege of being filled with the Spirit; it is of small importance, relatively, as to what *name* we give to such spiritual enduement.

4. A well of water. In his conversation with the woman of Samaria at

Jacob's Well, Jesus said to her, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life" (John 4:14). We cannot doubt but that this language, taken in connection with other passages, refers to the Holy Spirit as opening up in the human heart, not a cistern, but a life-giving fountain, forever satisfying all its deepest desires. It may be said that Christ Himself alone satisfies the human heart, and becomes a fountain of perpetual joy to the soul. That is true, and it is only as the Holy Spirit communicates Christ to the soul that He opens up this fountain of life and joy in us.

5. *Rivers of water.* "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But

this spake he of the Spirit, which they that believe on him were to receive" (John 7:37-39). Here we have the inspired comment on the meaning of this phrase, "rivers of living water." It is the Holy Spirit, so filling and overflowing the hearts of those who believe on Christ that rivers of life-giving water shall flow out from them. What a blessed promise! In how many lives do we see this fulfilled to-day! Streams of blessed influence go out from their lives in many directions, to make the world better and happier. But this is possible only to those who are "filled with the Spirit."

6. *Drinking of the Spirit.* "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13). This passage might well have been quoted as showing the perpetuity of the baptism in the Holy Spirit, as it is here united with the baptism in water, but we use it here now for another purpose.

Drinking implies thirst. There is in the human heart an immortal thirst for God,—for the living God. This desire of the human soul can only be satisfied as the life of God is communicated to it by the Holy Spirit. To drink of the Spirit is to satisfy this thirst after God. We drink of the Spirit, as we, through faith in Christ, open our hearts to His incoming, and realize in our lives the fruit of the Spirit, which Paul tells us is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22). Of what infinite value, in the sight of God, is each one of these graces! How material wealth shrinks into nothingness in comparison with this rich cluster of heavenly virtues—the fruit of the Holy Spirit!

This thirst after God is as old as the human heart. As the psalmist sang in exile, so many another longing soul has felt:

"As the hart panteth after the water brooks,
So panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?"
—Psalm 42:1, 2.

Doubtless there are many restless, dissatisfied souls who are seeking to quench their thirst at some earthly fountain, all unaware that only He who made the soul can satisfy its eternal longings. Blessed, indeed, are they who turn to God, and find in His Spirit that which satisfies their soul's thirst and fills them with the peace which passeth all understanding!

IX

SPIRITUAL GIFTS

Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord (1 Cor. 12:4, 5).

When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love (1 Cor. 13:11-13).

IX

SPIRITUAL GIFTS

ONE of the most difficult phases of this whole subject of the Holy Spirit and His operations is that of spiritual gifts, or the extraordinary manifestations of the Holy Spirit in the Apostolic age. On this, as on every other phase of the subject, we are shut up to what is revealed in the Scriptures, and more particularly to the writings of Paul. In the beginning of Paul's treatment of this subject in his First Corinthian Letter, he says: "Now concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1). But he does leave us "ignorant" on many questions which are unanswered, in the three chapters which follow. Perhaps we have sufficient information, however, for all practical purposes, in these chapters and other portions of Scripture. From

Paul's treatment of the subject we learn the following facts:

1. The diversity of spiritual gifts in the early Church—such as, "the word of wisdom," the "word of knowledge," "faith," "gifts of healings," "working of miracles," "prophecy," "discernings of spirits," "divers kind of tongues," and the "interpretation of tongues"—all proceeded from the one Spirit. There was unity of source though diversity of manifestation.

2. It was through this variety of gifts that the unity of the body is conserved. As the diverse functions of the several members of the human body, all co-operating together, are necessary to the welfare of the body, so the variety of gifts possessed by different members in the body of Christ, is essential to the growth and unity of that body. This is as true of the normal gifts in the Church, as it was of the extraordinary gifts.

3. The gift of prophesying, or speaking to the edification of the church, was

more to be desired than speaking with tongues, because the hearers were not edified by the hearing of sounds which they could not understand. There was probably a strong preference for the more showy gift of speaking with tongues, but the apostle points out the greater value of prophesying. The former was a sign to unbelievers; the latter for the benefit of believers.

4. There must be order in the exercise of these gifts, one speaking at a time, and not several at the same time, causing confusion. All things were to be done "decently and in order." This is a general principle of worship applicable to all time.

5. These spiritual gifts, so far as they were extraordinary, were designed to meet a temporary need in the Church, and were to give away in time to the normal gifts of the members in the course of their spiritual development. "Whether there be prophecies they shall be done away; whether there be tongues they shall cease; whether

there be knowledge it shall be done away." But the great fundamentals of Christianity—faith, hope and love—these abide, "and the greatest of these is love." This is "the more excellent way" which the apostle commended to the Corinthians. It has not yet been learned by all who profess Christianity that these abiding principles are of more value than the extraordinary and spectacular gifts which marked the infant period of the Church, and that all these gifts, without love, are as nothing in the sight of God. It was the constant effort of Jesus to impress His disciples with the superior value of truth, and of their personal relation to Him, over the miraculous works they saw Him perform, and which they were enabled to perform in His name, in attestation of their mission. He told His disciples not to rejoice that evil spirits were subject to them and could be cast out by their word, but rather that their names "are written in heaven." They were to do "greater

works" than He had done, through His completed Gospel, when He should go to the Father. The cessation of the miraculous, therefore, was not retrogression but progress. It indicated not a declining faith and waning spiritual power, as many seem to think, but a faith strong enough to stand without such extraneous helps, and a spiritual development which could dispense with supernatural or extraordinary gifts. "When I was a child, I felt as a child, I thought as a child: now that I am become a man I have put away childish things." So Paul illustrated the difference between the infant condition of the church, when it required these miraculous gifts, and its maturer stage of development when such infantile helps would no longer be necessary.

A very important question here suggests itself: What relation did these extraordinary gifts of the Spirit bear to the ordinary gift of the Holy Spirit which is promised to all obedient believers? It is clear that the possession

of these miraculous gifts did not necessarily imply the possession of the Holy Spirit, with His life-giving power. Else why would Paul say, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal" (1 Cor. 13:1)? Jesus gave to the twelve disciples whom He sent out during His personal ministry power to heal diseases and cast out devils (Luke 9:1), but the gift of the Holy Spirit is peculiar to the Christian dispensation. Judas Iscariot no doubt possessed this extraordinary power, in common with the other disciples. The words of Jesus will be recalled: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). And yet there are many who would regard the possession of this extraordinary power, as giving them a

clear title to "mansions in the skies"! And this, too, in spite of the teaching of Jesus and Paul to the contrary. Strange, then, that many Christians seem to attach more importance to these temporary, supernatural manifestations of the Holy Spirit than to His personal indwelling in the Christian, controlling and moulding the character into the likeness of Christ.

In what way were these spiritual gifts imparted? Ordinarily, it would seem, indirectly, through the laying on of the hands of the apostles and probably of a few other specially chosen men. No doubt, however, these gifts were sometimes conferred directly by Christ without the interposition of human hands. In some instances it seems certain that the gift of the Holy Spirit, such as is promised to all Christians, was conferred at the same time as the extraordinary gifts. This seems to have been true in the case of the Samaritans who were converted under the preaching of Philip, the evangelist. When

the news of Philip's great work in the city of Samaria reached Jerusalem, and the apostles had "heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit" (Acts 8:14-17). In this passage, as well as in Acts 19:1-7, where Paul found certain disciples at Ephesus who had not so much as heard "whether the Holy Spirit was given," and who, on being baptized into the name of the Lord Jesus, received the Holy Spirit through the laying on of Paul's hands, there seems to be the blending of the ordinary gift of the Holy Spirit with the extraordinary manifestations, if indeed the writer recognized this distinction which we make. This would be generally admitted in the latter case,

though many hold that since the Samaritans believed and had been baptized, there is no reason for supposing that the gift of the Holy Spirit did not immediately follow. The record, however, seems to furnish a very good reason for believing that it did not so follow. When John and Peter came down they "prayed for them, *that they might receive the Holy Spirit*"—not merely His miraculous manifestations. Again the record says: "Then laid they their hands on them, *and they received the Holy Spirit.*" That ought to be very good proof that they had not received the Holy Spirit prior to the visit of the two apostles.

If it be asked how we are to account for this delay in receiving the Holy Spirit, it would be enough to reply, perhaps, that the fact stated should be accepted even though we might not be able to account for it. It might be pertinent to ask, however, why it is to-day that many who believe and are baptized do not immediately receive the Holy

Spirit. Many sincere Christians testify that the reception of the Holy Spirit, in such measure as to make them distinctly conscious of His gracious influence and help, was an experience subsequent to baptism by weeks, months and sometimes years. This need not seem so strange in view of the conditions, mentioned in another chapter, on which the Holy Spirit is bestowed. Until faith reaches the point where there is the utter surrender of one's whole life to Christ, and the putting away of all known sin, we are not authorized in expecting the Holy Spirit to take up His abode in us. In the case of the Samaritans it is easy to understand how their minds may have been so corrupted by the false teaching of Simon the sorcerer, who set himself up as "the great power of God," that they were unprepared, during the short stay of Philip, for receiving the gift of the Holy Spirit, and that it was not until the apostles had visited and further instructed them that they were ready to receive intelli-

gently and with profit this divine gift, with its accompanying manifestations. We confess that this view, which is not the common one, has been forced upon us by the fresh study of this passage for this work. We state it tentatively as presenting the truth as we now see it.*

*Since the above was written we are glad to find that Dr. Richardson, in his able work on "The Office of the Holy Spirit," takes substantially the same view of this passage.

Commenting on this incident he says: "Some, in reference to this point, distinguishing between what they call the ordinary gift of the Spirit and the miraculous powers, assert that the former in all cases immediately attended obedience to the Gospel, and that it was the latter alone that was confided to the apostles. That the apostles possessed the power of imparting special charisms is evident from Rom. 1:11; 2 Tim. 1:6, etc., but there seems to be no authority for restricting their agency to the impartation of mere miraculous powers. The language used in reference to their exercise of the power committed to them is extremely definite. They communicated the Holy Spirit, the gift of God, and not a charism only, and, in the case of the Samaritans, it is expressly stated that the Holy Spirit had previously fallen upon none of them. They had been merely baptized in the name of the Lord Jesus, and remained, for a season, without the indwelling presence of the Spirit. The reason of this delay has been variously understood. The most probable one is, that it was purposely designed to secure, among the Samaritans, a proper respect for the apostolic office." P. 113.

While Dr. Richardson makes the probable reason for

this delay in receiving the Spirit the desire to secure "respect for the Apostolic office," we are inclined to think, with Neander, that the reason must have existed in the unpreparedness of the Samaritan converts. This view at once removes the element of arbitrariness from the transaction, which would seem to attach to the other view, especially as relates to the reception of the Paraclete in His ordinary manifestation. Even the miraculous powers of the Spirit were sometimes conferred by other than apostolic hands, as in the case of Paul, who received the Holy Spirit on the laying on of the hands of Ananias.

X

PERFECTING HOLINESS

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1).

Follow after peace with all men, and the sanctification without which no man shall see the Lord (Heb. 12:14).

For this is the will of God, even your sanctification (1 Thess. 4:3).

For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first born among many brethren (Rom. 8:29).

No Christian can rest in his own imperfection or accept it as the law of his life, however he may be constrained to confess it as a fact. As Rutherford says, he may not even be always winning victories over the unseen enemies of the spirit, but he always is fighting them. There is for him no release from that war. Anything short of the purity, the faith, the loveliness, the kindness, of Jesus Christ, he cannot accept as a finality.

X

PERFECTING HOLINESS

THE one end which God has in view with reference to man is to re-create him morally and develop him in righteousness and true holiness until he is brought into the divine image. For this purpose all His revelations have been made, and for this consummation Christ came into the world and offered Himself as a sacrifice for the sins of the world. Sin is the one blot on the fair face of the universe, and to eradicate it from the hearts and lives of men, has been the motive which has prompted all the redemptive measures which God has instituted for man's recovery from the guilt and dominion of sin. For this end the Holy Spirit was sent into the world to become embodied in the Church. The Father's relation to this great enterprise of saving men from sin and making them holy, was that He "so loved the world as

to give His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life." The Son's relation to the same work, was, that He came to reveal the father and to give His life a ransom for many, that He might bring us to God. The Holy Spirit's relation to the work of effecting man's recovery from sin, is that He came to "convince the world of sin, of righteousness and of judgment"; to reveal Christ to men, and to carry forward the work of sanctification in the believer until he attains to the image of Christ.

It is evident, then, that without the Holy Spirit there would have been a missing link in the chain of God's purposes and plans which would have rendered abortive all that had been done by the Father and the Son for man's salvation. In other words if God had ended His labors for man by His self-revelation in Christ, that revelation and sacrifice would not have availed for man's salvation. It required some form

of power Divine to bring to the hearts and consciences of men the meaning and might of these great Gospel facts in order to convince men of sin, to beget in them through these truths, a new life, and to lead, strengthen and comfort those thus begotten until they shall be conformed to the Divine image. The Holy Spirit's agency is no less indispensable in the Christian's sanctification, than in the sinner's conversion. If sin be displeasing to God, it follows that nothing short of its complete extirpation from man's character and life will fulfill His purpose concerning us.

The extreme claims of some "Holiness people," of having attained perfection, together with the absurd notions which some of these fanatics entertain about the Divine method of making men holy, have had the effect of leading some writers to assume a wrong attitude toward the subject of personal holiness, and to almost apologize for living in sin, as if it were the normal, or at least the inevitable, lot of man. God can

maintain but one attitude toward sin, and that is one of eternal antagonism. Those who have the mind of Christ are bound to maintain the same attitude toward sin, as the supreme foe to man's happiness and the chief obstacle in the way of his attainment to that destiny for which he was created.

Holiness is *wholeness*. It is completeness, as relates to man's ethical nature. It is spiritual sanity. It is moral health and soundness. It is man's normal condition—that for which he was created. Sin is the abnormal, the destructive thing, that like an insidious poison has corrupted the fountains of our being and polluted all the streams of human life. Sin is a loathsome disease which, allowed to run its evil course, paralyzes the moral faculties, blunts the higher sensibilities, benumbs the conscience, clouds the intellect, dwarfs the spiritual nature, and results in moral death. Is it any wonder that God should undertake to relieve man from this foul leprosy, and bring him to wholeness of

being—morally, intellectually, and bodily? How the Holy Spirit contributes to this work will now engage our attention.

In the first place we have but to call to mind the mission of the Holy Spirit as defined by Christ Himself, to show how His work in us would tend to produce holiness of character. Among other things which Jesus promised that the Holy Spirit would do for His disciples was this: "He shall glorify me: for He will take of mine, and shall declare it unto you" (John 16:14). Now, just as the Holy Spirit originally convicted us of sin and brought us to repentance through the presentation to us of Christ, in His gospel, so as He continues to unfold the glory of Christ's character to the believer, He continually leads man to a deeper repentance and to an increasing purity of heart and of life. Hence repentance becomes a process in Christian growth, deepening its work with the increasing revelation of Christ by the Holy Spirit. The more we see

of Christ and the clearer our understanding is of His character and of His message, the more clearly do we perceive our own sins and shortcomings. Herein is the secret of all growth in holiness of character. It is not by looking upon the sins in others that we see our own sins, but rather by looking upon the holiness of Christ. In the white light that shines out of His perfect character our own imperfections come into view, and humble us, and we feel that earnest longing to be more like our Master.

Hence the best and purest saints who have ever lived on earth have been those who have realized most deeply their own imperfections. Just as one's ideal of Christian life rises, is he able to perceive the faults which mar his own character. It is not, therefore, a sign of spiritual declension when one feels impressed with his spiritual unworthiness and is humbled at the thought of what he ought to be, compared with what he is. It is rather the sign of a nearer approach to Christ in the light of whose life his own

moral imperfections have become more apparent. As this condition of heart must necessarily precede all struggle upward toward a higher standard, it is a hopeful sign when we find ourselves face to face with our weaknesses, our sins, and our failures. Self-complacency over our attainments in knowledge and in virtue, is the greatest foe to spiritual progress. It is evident, therefore, that he who possesses the Holy Spirit, and who through such possession is coming to a larger knowledge of Christ, and of the grace and truth which abound in Him, must be dissatisfied with present attainments in character, and must seek continually to grow in approximation to him who is at once our Master and our model.

A man who had grown suddenly rich built him a large house, and filled it with pictures, selected by himself, with gaudy and showy frames. An artist friend, whom he invited to inspect his pictures, asked leave to hang a small picture of his own among his friend's

pictures, as he was to leave the city for a while. It was not a large picture and it was modestly framed, but it was the product of the highest artistic skill and taste—the kind of picture which the more one studies it the more it opens up to him its beauties, and the more it suggests of the infinite. After a while, by repeatedly looking upon this picture, and learning to love it, his eye and taste became so educated that he loathed the miserable daubs with which he had filled his house, and sent them away to be sold by the auctioneer for whatever they would bring. The Holy Spirit's method is to hold up before the soul not a picture of Christ merely, but the real Christ, and to bring out all the lineaments of His divine character, in the perfection of their beauty, until the soul falls in love with Him, and learns to abhor whatsoever is impure or false, or dishonest, or unlovely, and to seek after the things that are true and beautiful and good.

Paul tells us that God has foreordained those whom He has called into fellow-

ship with Himself "to be conformed to the image of His Son, that he may be the first-born among many brethren." (Rom. 8:29). The Holy Spirit is given to the Christian to enable him to realize this transformation. It is through the Holy Spirit, as we have already learned, that we come to a realization of our sonship and to the apprehension of God's purpose to bring us into the image of His Son. "Beloved," says the Apostle John, "now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure" (1 John 3:1-3). Thus it is shown how the hope of a great destiny —that of becoming like Christ—aids in the purification of every one in whose heart such a hope is cherished. Who can look forward to the realization of the hope set before us in the Gospel without feeling that he must be preparing himself for such a destiny? No

wonder then, there is the antagonism between the flesh and the Spirit which the New Testament describes. Compare the "works of the flesh" with the "fruit of the Spirit" as described by Paul (Gal. 5:19-23). No one can study carefully these two categories without realizing their deadly antagonism, one to another. Nor can any one doubt for a moment that it is only as he possesses the Holy Spirit that he can overcome the one class, and bring forth the other in his life.

But this process, let it be remembered, is an hourly and daily and continuous process, throughout our whole lives, and is not an experience to be attained in a moment of triumphant faith. The purpose to live a holy life may indeed be formed suddenly under the impulse of a great motive which is brought to bear upon us, but the working out of that purpose in the formation of the perfect Christian character requires patience, courage, and perseverance in well-doing. This is

where many good people make a mistake. Holiness is not a mere ecstasy of feeling; it is not a glowing desire to be Christlike, though that is a good beginning. It is an actual achievement in overcoming the temptations and trials of life, through faith, and by the indwelling power of the Holy Spirit. It is the goal of all our struggles, hopes, and aspirations. And it is only as Christ is "formed in us, the hope of glory," that we can say with Paul, "I have been crucified with Christ; and it is no longer I that lives, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me" (Gal. 2:20). This forming of Christ within us is the work of the Holy Spirit, and in the degree in which that work progresses do we progress in true holiness, without which "no man can see the Lord."

We doubt if the vital relation between prayer and the Holy Spirit is realized by most Christians. Indeed, we fear it is

true that prayer itself is underestimated and sadly neglected by many professing Christians. It is not understood to be an essential condition of Christian life and growth. We are treating now the subject of Christian sanctification, or growth in holiness. There is a significant passage in the Gospel of Luke which has a suggestion in it we would do well to ponder in this connection. In his account of the transfiguration, Luke says that Jesus, taking with Him Peter, and John, and James, "went up into the mountain to pray. And as he was praying the fashion of his countenance was altered, and his raiment became white and dazzling" (Luke 9:28, 29). Two points are worthy of notice here: One is that He ascended the mountain to pray; the other is that it was while praying that He was transfigured before them. The first point shows the estimate which our Lord placed on prayer; the other indicates one of the results growing out of this intimate communion with God.

Certainly there is no posture of the soul and no condition of the heart so well adapted to promote our moral transfiguration as those involved in prayer. We too often think of prayer as asking God for particular things which we feel that we need. But is it not one of the greatest blessings of prayer that it brings the praying soul into communion with God; into closest fellowship with our Father in heaven? What can be more spiritually invigorating than to bring the soul into the presence of our holy and loving Father, and to feel the quickening touch of His spirit upon ours? Here is a great privilege too often slighted and neglected. If we are quickened in our faith and strengthened in all that is highest and best in our natures through companionship with good and true men and women whom we meet here, how much more might our whole spiritual natures be attuned to the Infinite by "cultivating the presence of God," as it has been called, and by the habit of constant, earnest prayer?

But how can we pray acceptably? It is here that we touch, at a very vital point, the relation of the Holy Spirit to our growth in holiness of character. In a passage to which we have already referred in another connection, Paul says: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27). If there be a lack of the prayerful spirit among Christians, does it not argue the need of a larger measure of the Holy Spirit? If there is any moral symptom which may well alarm us, it is the continuous and chronic indisposition to pray. We should at once seek the cause of so strange a fact as this. It will probably be found in some secret sin which we have been cherishing in our hearts,

or the omission of some plain duty which we ought to have performed. In other words, we have been grieving the Holy Spirit by our disobedience, and have thus lost His aid in our prayers. Few exhortations ought to come to us with greater force than that of the apostle, when he says: "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Eph. 4:30). And then, as if intimating how we may grieve the Spirit, the apostle tells us to "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice." These are the things that grieve the Spirit of God, as indeed must all impure speech, or thought, or unholy acts. We too seldom think of grieving God by our acts of ingratitude and disobedience. But if the heart of an earthly father is grieved by the waywardness, disobedience and ingratitude of a child, why should not the heart of God be grieved by our disobedience and unholy living?

If the Holy Spirit, then, be so vitally related to prayer as that He teaches us how to pray and interprets our broken utterances, and even our unutterable longings, which can find no voice in articulate words; and if prayer be the only atmosphere in which the soul can grow into the likeness of God, it is seen how essential the Holy Spirit is to the realization in us of God's purpose—even our transformation into the likeness of His Son. In view of these facts may we not then unite our hearts in this simple prayer: Our Father, who art in heaven, as Thou hast given us Thine only begotten Son to die for us that He might bring us to Thee, so wilt Thou give us freely Thy Holy Spirit to help our infirmities, to teach us how to pray, to quicken into activity our spiritual natures, and to bring us at last, through continuous revelations of the grace and truth that is in Christ Jesus our Lord, to become like Him, and so to dwell with Him and with Thee forever! Amen.

XI

CHRISTIAN UNION AND THE HOLY SPIRIT.

"That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me (John 17:21).

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment (1 Cor. 1:10)

Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God the Father of all, who is over all, and through all, and in all (Eph. 4:3-6).

Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ (Eph. 4:13.)

XI

CHRISTIAN UNION AND THE HOLY SPIRIT.

In that profoundest of all Paul's epistles, his letter to the Ephesians, among other exhortations which he gives to them is this: that they give diligence "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). We are authorized by this and other passages in the conclusion that the Holy Spirit is the source of whatever unity exists among believers, and that it is only as He shall dominate the Church that unity can be secured and maintained. Those who are seeking to bring about a closer union between the people of God than that which exists to-day, to the end that Christ's prayer for the oneness of His disciples might be fulfilled, and the world be converted, may well lay great emphasis upon the mission of the Holy

Spirit. The Church itself is the product of His creative power. It was not until His advent on the day of Pentecost that the Church was born, and it is only as He dwells in the Church and carries forward His operations, that the Church can accomplish its supreme mission in the world. One of the chief hindrances in the way of the triumph of the Church is its divisions. Who can doubt that the Holy Spirit has been and is grieved by these divisions in the body of Christ, which hinder the advancement of His Kingdom?

What is the relation, then, of the Holy Spirit to Christian unity? As we have already intimated, He is the Author of such unity. This will appear from the following considerations:

1. He is the Author of the ideal of Christian unity which we find in the New Testament. The outlines of this unity, as mentioned by Paul, were inspired by Him, viz.: "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God, the Father of all." This was the unity of the New

Testament Church, and is a practicable basis for the unity of the Church to-day. We are indebted to the teaching of the Holy Spirit for that conception of unity which makes Christ its center, its foundation, and its circumference, and obedience to Him the test of fellowship and likeness to him the test of Christian character. In so far as the Church has departed from this simplicity and catholicity of teaching, it has produced confusion, division and strife. The tendency at the present time to return to that simplicity of faith and catholicity of spirit which breathe in the New Testament is one of the most hopeful signs of unity and of the ultimate triumph of Christianity in the world.

2. One of the chief causes of divisions and strife in the Church has been an undue emphasis on minor doctrines and the lack of proper stress on the things of chief value. In His office as the revealer of Christ, the Holy

Spirit is showing us the way to unity by giving us a larger conception of the fullness and richness of Christ's life and character and teaching. Just in proportion as Christ is lifted up in the thought of the Church, as the one supreme object of faith and the one Law-giver to whom personal allegiance is due, do other subordinate questions take their proper place, and unity of the faith is thereby increased. There can be no question but that Jesus Christ has come into a new and more vital relation to the thought and faith and practice of the Church in these last decades. Principal Fairbairn is right in regarding this "new feeling toward Christ" as one of the characteristics of our time. In this new conception of Christ, which brings Him closer to us, and makes Him in a more real sense the Master of our thought and of our lives, the Holy Spirit is but fulfilling the promise which Jesus made concerning Him: "He shall glorify me: for He shall take of mine, and shall de-

clare it unto you" (Jno. 16:14). As surely as the mind of Christ becomes the determining factor, not only in our theology, but in our relationship to each other as the followers of a common Lord, the Church will attain once more its ancient unity, and enter upon a new era of progress and of triumph.

3. The Holy Spirit is the Author of our spiritual life—the new life in Christ. We have already seen that it is only through the operation of the Holy Spirit that men are convinced of sin, and brought to repentance, and are convinced of righteousness—the righteousness of Christ—and are brought into the justification of life. As He is the begetter of life, so He sustains and promotes it. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8:2); "that the ordinance of the law may be fulfilled in us, who walk not after the flesh but after the Spirit. For they that are after the flesh mind the things of the flesh; but they that

are after the Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace" (Rom. 8:4-6). "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). It is clear from these passages that we are only freed from the dominion of sin by the Spirit of life in Christ Jesus, and that without this Spirit, we are none of Christ's. Christ's mission to give the world life, and that more abundantly, is fulfilled only as men receive his Spirit, and then walk in the Spirit.

But what relation does this bear to the question of unity? Much every way. Paul teaches us, what our own experience and observation corroborate, that our divisions come of our carnality. "For whereas there is among you jealousy and strife, are ye not carnal, and do you not walk after the manner of men? For when one saith, I am of

Paul; and another, I am of Apollos, are ye not men" (1 Cor. 3:4)? Do we not know that just as a church rises out of the carnal into the spiritual and becomes imbued with the spirit of Christ, its petty strifes and contentions and divisions are put away, and its members are fused together in the spirit of unity? This is just as true of the Church universal as it is of the local church. The process, therefore, of making the Church more spiritual is the process of making it more united. This is the profoundest meaning in the prayer of Jesus for the unity of His disciples. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us; that the world may believe that thou didst send me." . . . "I in Thee, and Thou in me, that they may be perfected in one, that the world may know that Thou didst send me, and lovedst them, even as Thou lovedst

me" (Jno. 17:20, 21, 23). It is evident that our Lord did not expect His disciples to be one with each other excepting as they were one in Him. It cannot be too emphatically stated that only those who are united with Christ in a vital union can be united with each other in carrying forward his work in the world. As it is the mission of the Holy Spirit to consummate this union between the believer and Christ, He is the source of all true and abiding unity.

4. We all know how essential love is to unity. It is love between man and woman that makes possible that complete oneness which constitutes true marriage. It is equally true that it is love between God and man which constitutes the bond of unity between them. It is true also that only those who love God supremely can love each other sufficiently to dwell together in unity. Whence this love, which is so vital, not only in our own Christian life, but to unity with our fellowmen?

Paul tells us that "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given to us" (Rom. 5:5). There is a suggestion of profuseness and plenteousness in that phrase, "shed abroad," or *poured out*, as the Greek might be rendered. Again, love is catalogued with the fruits of the Spirit, by the same apostle in his Galatian letter. Notice how each one of these fruits of the Spirit stands related to the question of unity: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). How impossible it would be for any church filled with the Spirit, and bearing this kind of fruit, to be marked by any division and strife!

> "Love is the golden chain that binds
> Our hearts in Christian love;
> And he's an heir of heaven that finds
> His bosom glow with love."

As love is the fulfilling of the law, so is it the fulfilling of the gospel. We shall never have a united Church until we have a Church in which the love

of God has been "shed abroad" by the Holy Spirit. Not by *seeing* alike, on every question, but by a common faith, and by loving a common Lord and each other, will the followers of Christ realize the unity for which He prayed.

Just in what manner the union of God's people—by which we mean their mutual recognition and co-operation as Christians on the simple New Testament basis—will be brought about no one knows. God's ways are not our ways, nor are His thoughts our thoughts. We believe and are sure that it must come through Christian growth, but just what modifications this may involve it is not ours to see. Nor should we be concerned about that. If we are true to Christ's ideals as God gives us to see them, and labor in Christ's Spirit to realize these ideals, He will see that the necessary changes are made to secure the unification and co-operation of all who love Him supremely. Of one thing we may be sure, however, and that is we must *practice* Christian union as far

as possible, as well as preach it and pray for it. It is a fatal error to suppose that we must refuse co-operation with other Christian people for common ends because we have not now the ideal union of the New Testament. The same Spirit whose gracious leading is ultimately to bring about the complete fulfillment of our Lord's prayer will prompt us now to unite with all others who love our Lord Jesus Christ, in all possible ways, in furthering the interests of His kingdom.

But while we cannot foretell with certainty in what precise way God is going to bring about the unification of His people, we cannot doubt that in the fullness of time, through the leadership of the Holy Spirit, our Lord will gather His scattered sheep into one fold, "and there shall be one flock, and one shepherd." All signs point in that direction. Great progress toward unity has been made in the last quarter of a century, and especially in the last decade. The churches that acknowledge Jesus

Christ as Lord and Master, and are seeking faithfully to know His will, and do it, are moving along converging lines toward a common goal. As our vision of Christ and of the needs of the world becomes clearer and broader, we are bound to come in closer touch with Him, and with each other, in our efforts to make His kingdom universal. As one of our prophetic poets has sung:

"Soon shall the slumbering Morn awake,
From wandering Stars of Error freed;
When Christ the bread of heaven shall break
For saints that own a common creed.

"The walls that fence His flocks apart
Shall crack and crumble in decay,
And every tongue and every heart
Shall welcome in the new-born day.

"Then shall His glorious Church rejoice,
His word of promise to recall—
One sheltering Fold, one Shepherd's voice,
One God and Father over all!"

XII

PERPETUITY OF THE SPIRIT'S GUIDANCE

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you."—*Jesus.*

"Jesus Christ, the ever-living Son of God, is the one supreme answer to the restlessness and travail of our day. But He cannot, He will not reveal Himself. Each person in the Holy Trinity reveals another. The Son reveals the Father, but His own revelation awaits the testimony of the Holy Ghost, which, though often given directly, is largely through the church. What we need, then, and what the world is waiting for, is the Son of God, borne witness to and revealed in all His radiant beauty by the ministry of the Holy Spirit, as He energizes with and through the saints that make up the holy and mystical body, the church."—*F. B. Meyer.*

XII

PERPETUITY OF THE SPIRIT'S GUIDANCE

We come now, in this closing chapter, to speak of the Holy Spirit as a perpetual resident in the Church, fulfilling now, as in the past, His mission of guiding the Church into all necessary truth, as the very designation—"the Spirit of truth"—suggests. Before doing this, however, it might be well to notice the progressive unfolding of the doctrine of the Holy Spirit in the Scriptures. It is interesting to notice how the increasing manifestations of the Spirit have kept pace with the growing needs of men. The following excellent summary on this subject we find ready to our hand in a recent able work:

"The Spirit appears first in connection with the cosmogony of Genesis, and the writers of the Old Testament

frequently refer to His work in sustaining and renewing physical life. But the Hebrew canon attributes to Him, also, the endowment of human nature with intellectual and spiritual gifts, and especially regards Him as the Source of the great gift of prophecy. It speaks of Him as the Author of moral purity and religious consecration. Lastly, it foretells the coming of an ideal King, a perfect servant of God, in whom the Spirit should rest in His fullness, and an extension of the Spirit's gifts in the last days to the whole nation and to the world. At this point the New Testament takes up the thread of the revelation. The synoptic gospels show how the ideals of the Old Testament were fulfilled in the life and ministry of Jesus Christ. The fourth Gospel predicts the mission of the Spirit to the Church; The Acts and Epistles relate to the fulfillment of His mission in the experience of the Apostolic Church. We are permitted to see how it has changed the whole spiritual

order, raising a new Israel out of the old, transforming an elect nation into a catholic Church, pouring new life into the body of the Disciples, sanctifying individual wills, carrying and guiding believers into the fullness of the truth. In St. Paul's writings the Biblical doctrine of the operations of the Holy Spirit reaches its completion. The apostle sees in the Spirit of Christ the Source of the vital unity which inspires the Church, the quickening and compacting power of the new creation. But he teaches with equal clearness that the Spirit has come to regenerate and restore the personal life of each of the baptized, dwelling in the body as His temple, identifying Himself with the human spirit in its struggle with the flesh and its striving after God, until He has perfected the nature which the Son of God redeemed and has raised it to the measure of the stature of the fullness of Christ." *

*Hastings' Dictionary of the Bible. Article, "The Holy Spirit."

While it is probably true that in Paul's writings "the Biblical doctrine of the operations of the Holy Spirit reaches its completion," we find, in a saying of our Lord, the real ground for the Pauline teaching concerning the Holy Spirit in His wider ranges of influence. It is in that rich mine of truth concerning the Holy Spirit in the closing chapters of the Fourth Gospel where, speaking of his own departure and the coming Spirit, he said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come" (Jno. 16:12, 13). We dare not limit this promise of the revealing Spirit to the apostolic age. We have, indeed, in the Holy Scriptures the norm of religious truth, and a revelation of the fundamental facts, truths and principles

of the Christian life, and these constitute the rule or standard by which we are to measure and test the results of all our investigations and experiences under the guiding power of the Holy Spirit. But in the very nature of things new conditions have arisen, and new needs have therefore been developed. Science has thrown a flood of light upon the material universe, and upon God's methods of creation and government of the same, since the New Testament canon was closed. History has disentombed the buried ages of the past, and brought to light civilizations, with their laws, religions and customs, which were unknown in the first century of the Christian era. This extension of history backward into the remote past; this enlargement of the material universe through the developments of physical science, together with the historical and scientific method of investigation, have brought us into a new world, and the Church has of necessity had to adjust itself to these new condi-

tions, in order to maintain its ancient message, and to apply its truths and principles to the existing needs of the world. That the Church has been able to do this to the extent that it has, and to continue a growing power in the world, has been due to the presence of the Holy Spirit as an illuminating and guiding force.

In the statement of Jesus which we have quoted above, there is the clear recognition of the principle of progressive revelation, which we see illustrated throughout the Bible. The fact that we do not find in the earlier books of the Old Testament the high moral and spiritual ideals which we find in the New, is not, of course, because these truths and ideals were unknown to God, but because He was necessarily limited by the moral and spiritual limitations of men through whom the truth must be revealed, and of those who were to be benefited by such revelation. God had many things to say to humanity in the beginning of His revelation,

but men were unable to bear it all at once, and so He must needs adapt His revelation to their condition and capacity to receive the truth. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1, 2). It will be observed that God has spoken to the race not only *through men*, but *in men*, and His last and greatest message to the world is *in Christ*. But Christ did not deliver all of that message to men while He was here in the flesh. There were certain truths which He desired to speak which they were not able at that time to receive. This condition of things was provided for in sending the Holy Spirit to abide in the Church as its guide until it shall come into the fullness of the knowledge of Christ. Is any one prepared to say that the Church has attained to this perfection of knowledge? Perhaps no one so believes. There is, then, as real a neces-

sity in the Church to-day for the presence of the revealing Spirit of God as there has ever been. Sad indeed would be the condition and outlook of the Church to-day if it were not for the promise of Christ, "Lo, I am with you alway, even unto the end of the world," which promise is fulfilled to us in the abiding presence of the Holy Spirit.

No student of church history can fail to be impressed with the continuous changes which have taken place in the thought of the Church, through all the successive centuries. Theories which were once popular and considered quite essential to the safety of Christianity and the Church, have been completely outgrown, and thrown aside, and the Church goes on its conquering way. At times it would seem that the truth of the Gospel would become so obscured by the traditions of men, and by philosophy, "falsely so-called," as to paralyze the Church and cause its complete overthrow. But not so. In

the darkest hour some defender of the truth would rise to voice God's will to that generation, and a remnant of elect spirits would gather about him, and a reformation would be brought about, sending the Church on to new vistas of progress. How can we account for these continuous reformations which have caused the Church from time to time to renew its vitality and to drink again of the original fountains, except on the ground of the Divine immanence in the Church, in the person of the Holy Spirit? We cannot resist the conclusion, in reading the history of these various reformations, that the men who were leaders in such movements were moved by the Holy Spirit, not in such a way as to make them infallible, but in such a way as to make the sum total of their teaching and labors tend to the purification and re-vitalization of the Church. In the light of this truth Church history can be read intelligibly and with profit; otherwise it becomes an enigma.

Jesus Christ has a message for every age adapted to its peculiar needs. He has a message for our age—a message which could not have been delivered to our fathers because they were not able to bear it, but in the light of the developments of the past, and with the movements of our time, He is willing to entrust certain truths to His Church to-day, which they were not able to receive. He is bringing these truths to bear upon the Church through the Holy Spirit whom He has sent to say to His followers the things which He could not say to them during His personal ministry or at any period before the present.

"He shall declare unto you the things that are to come," said Jesus. It was not necessary or wise that Jesus should forecast all the coming events and changes of future time; it was enough that His Holy Spirit, dwelling in His Church, should reveal their true nature and significance as they should arrive. We do not understand this language

to promise that the Holy Spirit would reveal to the Church, in advance, the things that are to come to pass in the future, but only that He would qualify the Church to deal with these things to come, as, one by one, they should confront the Church. The passage might be interpreted to mean, also, that the Holy Spirit would give to the Church a clearer vision of the outcome of the struggle between the Church and its enemies, for such a vision of the triumphant future would be the result of a faith made clear and strong through the presence of the guiding Spirit of God. But the phrase—"He shall declare unto you the things that are to come"—had reference chiefly, no doubt, to things which were to come and are to come in this present world. Some of the most important of these things were in the immediate future, when Jesus spoke the words. His own death, resurrection from the dead, and ascension to the Father, together with the birth of the Church, were doubtless some of the

things to come which Jesus had in mind, the *meaning* of which the Holy Spirit would declare unto His disciples. But the promise seems limitless in time. The same Holy Spirit that interpreted the meaning of these great events to the early Church, has guided the Church in later years through many of the crises through which it has passed, and will continue to guide it until it is presented to Christ "a glorious Church, not having spot or wrinkle or any such thing" (Eph. 5:27).

What confidence can we have that the Church will rise to the demands of the present and of the future, and adjust itself to new conditions and new problems as they arise, except as we base that confidence on the promise of Christ, that He will be with us, and that His Spirit will guide us into all truth? It is not in human wisdom, nor in human learning, to solve wisely the grave problems which confront the Church to-day. Only the Holy Spirit can guide us into a wise solution. Whether we consider

the problem of Christian unity, or the world's evangelization, or that of the great unevangelized masses in our great cities, or the colossal forces of evil that stand like giants across the way of the progress of the Church, who is equal to the task of pointing out the pathway of duty, and the way of success, to the forces of righteousness, without the illuminating presence and revealing power of the Holy Spirit, quickening all our spiritual faculties, teaching us how to pray, and strengthening us with might in the inner man? The Church plus God in His Holy Spirit, is equal to all the demands which may be made upon it; but the Church minus God or the presence of the Holy Spirit, is an impotent and inadequate agency for accomplishing God's purposes in the world.

Let it be noted that the Holy Spirit is to lead the Church into all the truth, by leading it to a perfect knowledge of Jesus Christ. It is His sublime work to take of the things of Christ and show

them to His disciples. Are we not justified, from this fact, in the conclusion that every advance or every reformation in the Church which has occurred in the past has been the result of a better knowledge of Christ, which means, of course, a better knowledge of God? Equally certain it is that whatever real progress the Church may make in the future, either in its faith or practice, must come through a deeper knowledge of Jesus Christ, as the revealing Spirit of God may glorify Him in the Church. "This is eternal life, to know God and Jesus Christ whom he hath sent."

Here, then, is our hope for the future triumphant Church. It is to be a Spirit-filled and Spirit-guided Church. It is, therefore, to grow in clearer and larger conceptions of truth, and especially of Him who is the Truth incarnate, putting away the childish things of the past, and taking hold of the great problems which pertain to spiritual manhood. We cannot doubt that under the gracious guidance of God's Spirit, the Church is

to attain to a clearness of vision, a strength of purpose, a unity of faith, and a largeness of comprehension, that will send it forth a mighty conquering power for the bringing in of the triumphant reign of Christ over all the earth. A united Church, a redeemed world, a glorified humanity indwelt of God by His Spirit—this is the lofty ideal to which the great apostle lifts us in that exalted passage where He says: "Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2:20-22).

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen."